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OCTOBER 1957

The Catholic Lamp

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Graymoor's Annuity Plan

"Come, Blessed of My Father"

High on the list of great passages from Holy Scripture is the twenty-fifth chapter of our Lord's Gospel according to St. Matthew. There the Son of God describes what will happen on the last day when He shall return, in His Majesty, and escorted by all the Angels, to judge all nations from the throne of His Glory.

It will be a day of great confusion and personal shame for many, the day of wrath and mourning of which the funeral mass sings. But for the Blessed of God who will reign with Him forever, it will be the day of love's final and glorious triumph. To these Blessed Ones, whom the Angels will place on His Right Hand, the Lord of Life will say: "Come, . . . take possession of the Kingdom prepared for you . . . for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me."

To the members of His Mystical Body, these words of Christ do not seem strange. For we know that we are members of Christ, "Bone of His bones and flesh of His flesh," as St. Paul taught the first Christians. Blinded by the very Light of Christ, St. Paul was taught this great doctrine by Christ Himself on the road to Damascus.

After his conversion, St. Paul, Christ's great "vessel of election" traveled up and down Asia Minor, beset by dangers everywhere, and to all he brought the glorious truth that Christ is in the faithful Christian and the faithful Christian is in Christ. Once this great truth is known and accepted, we can better understand the Words of Christ on the last day to the Citizens of His Kingdom, "Inasmuch as you did it to the least of these my Brethren, you did it to me."

GRAYMOOR'S ANNUITY PLAN in teaching you the Wisdom that gives life, shows how you can administer to Christ in His Poor as you enjoy a good income during this life from your investment of one hundred dollars or more. When Christ gathers you to Himself, your gift to the Plan continues to endure as charity, which never dies, even beyond that day of Love's final and glorious triumph when you shall receive from the King of Glory the Crown of Eternal Life.

For fuller details cut out the form below and mail it without delay to me personally.

VERY REVEREND FATHER ANGELUS, S.A.
Graymoor, Garrison, New York

Without Obligation, please send me further information about your Graymoor Annuity Plan.

Name _____ Age _____

Address _____

City _____ Zone____ State _____

send for these 14 beautiful Graymoor Christmas Cards

$1.00 FOR ALL FOURTEEN

including envelopes

The Friars of the Atonement once again present their selections of Christmas Cards. All in six gorgeous colors, with beautiful Nativity scenes and appropriate Christmas Greetings.

Christmas is the day that God came down from Heaven to bring to earth tidings of great joy: it is the day on which Jesus was born; it is the day on which the Angels sang of peace: it is the day on which the lovely Lady Mary first took her Baby and her God into her arms and pressed Him to her tender, virginal breast.

It is fitting that on this day of days you should send warm greetings and best wishes to all your relatives, friends and acquaintances. But do not forget to let your greetings breathe the spirit of the day.

Let your Christmas Cards proclaim your Christian faith and belief. Let them spread the spirit of Christmas as one of love—love of God for men and love of men for one another.

We have chosen these cards because they keep Christ in Christmas. Every one of them treats some aspect of the Birth of Our Lord and stresses the spiritual message of the coming of the Savior.

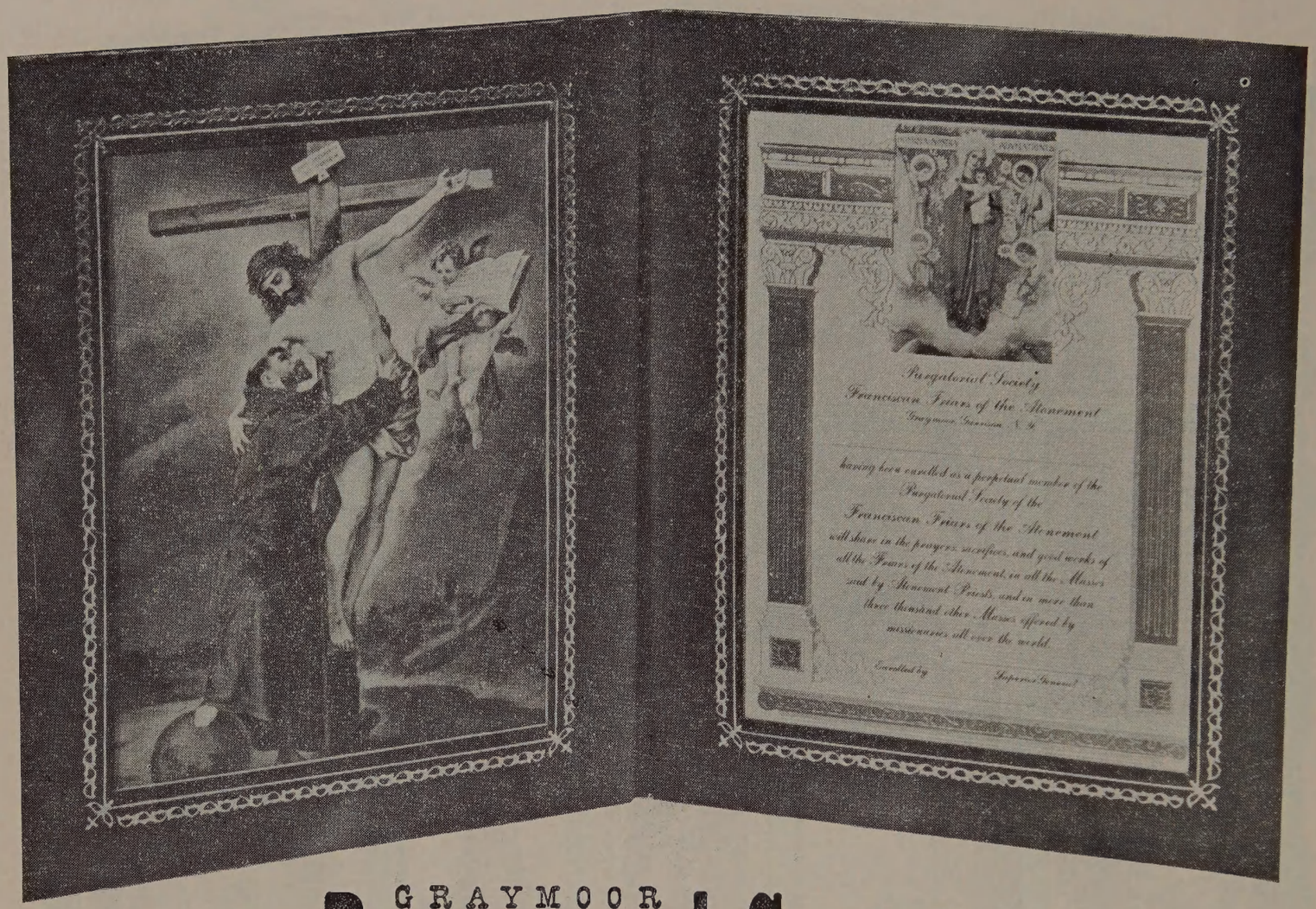
Furthermore, whatever is realized from the sale of these beautiful Christmas Cards enables the Franciscan Friars of the Atonement to train young men who will extend the Christian faith in their mission fields.

Send for one or more boxes of these beautiful six-color Christmas Cards now.

For every three boxes ordered we will send you a beautiful Bless Our Home Door Plaque in gold lettering on an ivory durable plastic background. Actual size 2½ x 3¾ inches.

FRIARS OF THE ATONEMENT, GRAYMOOR, GARRISON, NEW YORK

Blessed are the Dead who die in the Lord . . . that they may rest from their labors. For their works follow them


Purgatorial Society
Franciscan Friars of the Atonement
having been enrolled as a perpetual member of the
Purgatorial Society of the
Franciscan Friars of the Atonement
will share in the prayers, sacrifices, and good works of
all the Friars of the Atonement, in all the Masses
said by Atonement Priests, and in more than
three thousand other Masses offered by
missionaries all over the world.

GRAYMOOR

Purgatorial Society

An ideal way in which to help your beloved dead is by enrolling them in the Graymoor Purgatorial Society. The living may also be enrolled and participate in the spiritual benefits during life and after death. These benefits are: Remembrance in 6,000 Masses offered yearly for the Purgatorial members and a remembrance in 30,000 other Masses, also in the prayers and the spiritual work of the Friars

PURGATORIAL SOCIETY

Franciscan Friars of the Atonement, Graymoor, Garrison, New York

Full payment $_____ Partial payment $_____

Dear Father: Enclosed please find enrollment as I have indicated below:

_____ Living
Single membership $5.00 Deceased

Send to_____

Street_____

City_____ Zone____ State_____

_____
Family membership—Living and Deceased—$25.00

Enrolled by_____

Street_____

City_____ Zone____ State_____

The Lamp

A CATHOLIC MAGAZINE DEVOTED TO CHRISTIAN UNITY AND MISSIONS

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See inside front cover for details

This Month

Our Cover

St. Francis of Assisi has been known through the centuries as the great patron and protector of animals. While he was living he tamed the wolf of Gubbio, he preached to the birds, and would go out of his way to avoid stepping on a worm. His love for animals was not the silly sentimentality of many who claim to admire him; it was the reasoned understanding that the beasts of the field and the birds of the air are the creatures of God and in their own way they mirror His perfections.

The statue pictured on our cover stands in the cloister of St. Mary of the Angels in Assisi. The bird in the picture is not a part of the statue. It is real. The doves build their nest in the hands of the saint every year.

Near the statue is a rose bush into which St. Francis threw himself to overcome a temptation. At that time the bush was thorny but since that day the bush has borne roses without thorns. We mention this because we at Graymoor are very proud and happy to have flourishing and blooming in the Convent garden a slip from the same thornless rose bush. It was brought from Assisi by our Founder, Father Paul as a gift to Mother Lurana, the Foundress of the Sisters of the Atonement, from the Minister General of the Friars Minor. As Mother Foundress wrote in her diary "It is said that these roses will not live (except in two or three rare instances) away from Assisi."

Burses

For new subscribers an explanation of our Burses is in order. A Burse is an endowment of $5,000 contributed for the education of one of our students for the Priesthood. The $5,000 is invested and only the interest from it is used. The principal is not touched so that the Burse continues paying for the education of a priest long, long after the donor, or donors, have passed to their reward.

Saint Francis

In a few cases the whole sum of $5,000 is donated by one individual at one time or over a period of time. Generally, though, many donors contribute small sums to complete the Burse. The contributions are given in honor of our Lord, or our Lady, or one or another of the saints. Often they are given in memory of a departed relative or friend.

Now that school has opened at Montour, Saranac, and Washington, we'd like to call your attention to the Burses.

Necrology

Every so often someone writes in asking us what the Necrology is. A Necrology is a list of the dead. We publish this list every month in THE LAMP, asking your prayers for the repose of the souls of these people. They are relatives and friends of our subscribers. Every month we have 30 Masses said for them.

We receive quite a number of names for the Necrology. Since the space is limited we cannot print all of the names sent us. But don't let that worry you, because once you send in the name, that soul is included in the Masses and prayers even though the name may not be printed for several months.

Poor Souls

Next month, November, is set aside by the Church as the month of the Poor Souls in Purgatory to remind us to pray for them that they may be admitted into Heaven. Beginning on November 2, All Souls' Day, we shall have several Masses said every day during the month for the repose of the souls of our relatives, friends, and benefactors. If you will send us a list of your beloved dead we shall be glad to include them in these Masses.

lose something?

a valued rosary . . . a pair of glasses . . . car keys . . . a wallet . . . important papers . . . one or even two diamond earrings . . . or anything else

Invoke St. Anthony

He's the Finder of Lost Things and you'd be surprised how quickly he answers your prayers.

But finding lost rosaries or eyeglasses is by no means the extent of St. Anthony's power. He is a valued friend who helps his clients in every necessity. Our perpetual novena asking St. Anthony for his intercession takes place every night at each one of our Graymoor houses. Send us your petition to be included among the great number presented at his shrine.

Join With Us Today

A NEW NOVENA BEGINS EVERY TUESDAY

FRANCISCAN FRIARS
OF THE ATONEMENT
GRAYMOOR, GARRISON, NEW YORK

Correspondence

Promotion

Dear Father: Enclosed please find a check for five dollars. We promised this as a "Thank you" to Saint Anthony if my husband received his promotion to Master Sergeant in the Army. He has served 29 years. M.A.G.

Apartment

Dear Father: Four weeks ago we moved to Miami, Florida. We had a very hard time trying to find an apartment that we could afford. Around six o'clock on the second day of our search I was desperate. I took out my rosaries and said them and asked St. Anthony to help us find a place. I promised that if he found a place for us I would write to you and ask you to please publish this letter in your magazine, THE LAMP. The next day around one o'clock we found a very nice apartment.

I am so very grateful to Our Lord, St. Anthony, the Immaculate Conception and St. Therese for helping us make a very successful trip of 1700 miles without any trouble whatsoever. I would also like to make public my most grateful thanks to St. Christopher for protecting us while driving.

Enclosed you will find a renewal of my subscription to your wonderful magazine, THE LAMP. Mrs. W.A.

Smoking

Dear Father: I promised publication and a donation to St. Anthony if my prayers were answered that I'd give up smoking which I did three months ago. Thank God and St. Anthony my prayers have been answered.

Enclosed is $2.00 for St. Anthony's poor. I enjoy THE LAMP very much. Mrs. M.L.M.

Accident

Dear Father: A little over two years ago my wife and I had a very bad car accident and could easily have been killed. But our Good Lord did not want it that way. Instead we recuperated fast enough to thank Him for saving our lives. I promised to send some money to St. Anthony's poor if we would come out of the Court suit O.K. We did, the insurance company settled out of court.

Would you please publish this letter if there's any room. R.V.

Successful Operation

Dear Father: I am enclosing $5.00 in thanksgiving to St. Anthony for a favor. I prayed and promised publication in THE LAMP if my son-in-law came through an operation for a brain tumor. This was performed on March 9th, 1957 and, thanks be to God and His Blessed Mother and St. Anthony, Tom came home March 19th with no deficiencies. You may be sure his wife and three small children are very happy with his recovery.

I do not subscribe to THE LAMP but as soon a I get working I intend to do so. God bless you all in your good work. Mrs. J.S.

Safe Trip

Dear Father: I picked up THE LAMP in the magazine rack on an airplane trip. I read it for a while and placed it down. During our trip we ran into rain, wind and fog.

I thought of THE LAMP and immediately prayed fervently to the Blessed Mother, St. Anthony and Pope Pius X. The radio went out and it took us eight hours instead of six but we made a safe landing by radar.

I am very thankful that I found THE LAMP and my prayers were answered. I am enclosing two dollars which I have promised. Mrs. E.S.

Conversion

Dear Father: The Sacred Heart and the intercession of St. Anthony brought my mother back to the True Church after having been away almost all her life.

After having been married outside of the Church for 23 years she was married March 2 in St. Anthony's Church in Mexico.

I said that if my prayers were answered I would have it posted in THE LAMP.

I will ever be grateful to Our Blessed Lord and St. Anthony. Mrs. M.F.M.

Faithful Friend

Dear Father: I am sending this donation of $5.00 for St. Anthony's poor in thanksgiving for the favor he has granted me.

I have turned to St. Anthony for help so many times and in the many years that I have been devoted to him not once can I say that he did not grant me my request. Thank God for giving St. Anthony the power that he has. J.E.F.

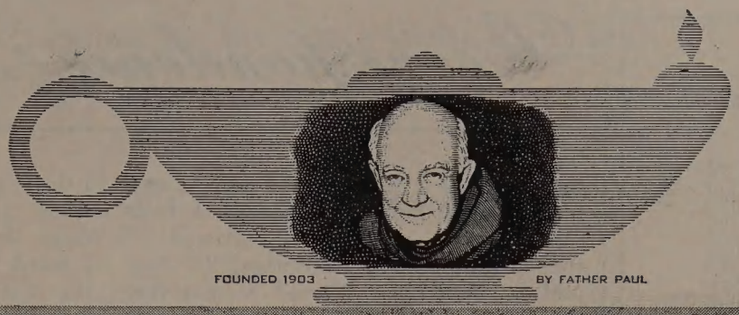
Driver's License

Dear Father: I would like to have a very special favor published in your magazine, THE LAMP. I made a promise to the Blessed Mother if I would get my driver's license I would have it published.

I moved from Pennsylvania to Pomona, California last year. I had to depend on the bus or someone to take me to work. The first time I went for my driver's license I failed. So I made a promise

(*Continued on page 6*)

October
1957



Volume Fifty-five
Number Ten

CONFIDENTIAL

A MAN'S good name is probably the most valuable possession he has next to life itself. If his good name is taken away from him, either justly or unjustly, he may lose his job, his friends, and his family. Depression over his trouble may even bring him so low that he is driven to suicide.

As this is being written there is a particularly nasty trial in progress on the West Coast to determine whether or not the scandal magazine, *Confidential,* is guilty of criminal libel in publishing unsavory and defamatory stories concerning people in the entertainment business. Because of the prominence of these people, newspapers all over the country are reporting the trial day by day, some with restraint, others, to their shame, in the most lurid manner they can legally manage. Consequently the names and reputations of various entertainers are being dragged through the mud, their families are shamed, and they may lose their jobs.

Confidential's defense is that it has told only the truth in its pages, and that, consequently, it had a legal right to publish what it did. If this is so—which the people involved vehemently deny—*Confidential* will probably be absolved of legal guilt and will not have to pay the terrific damages at stake.

However, while proof of the truth of the allegations may satisfy the civil law, nevertheless *Confidential,* its editors, its authors, and its publisher have committed a serious moral crime and will not be absolved in the eyes of God. No one ever has the right to besmirch the name of another. No one has the right to defame another by telling lies about him under any condition whatsoever, and no one has the right to reveal the hidden faults of another or the past crimes of another except in the very rare instance when the common good demands it.

EVERYONE knows and admits that calumny, i.e., telling lies about a man to the detriment of his character and the harm of his reputation, is a serious sin and that the calumniator is most vicious and despicable. Unfortunately many people do not know, or knowing, will not admit that the detractor, i.e., one who harms or destroy's a man's good reputation by revealing a man's hidden sins or past offenses without just cause, is also vicious and despicable. The fact that everything so revealed may be true is no excuse. A man is entitled to his good name and has a right to his good name unless the common good or the public welfare demand otherwise.

Certainly no one will be so naive as to declare that *Confidential's* purpose in publishing its unsavory stories is to perform a public service. Certainly everyone knows that *Confidential* is in business to make money. It publishes its unsavory stories to sell magazines. It panders to the morbid curiosity of the mob, destroying reputations and heaping misery on people for gain and profits.

Up to the present, *Confidential* has been a great commercial success. Its circulation has grown and grown. It has spawned imitators which also wanted to get in on the profits. Maybe this trial will mark the beginning of the end, but *Confidential's* success up to the present is a very sad commentary on the moral knowledge and discipline of the millions of its readers.

NO magazine can succeed unless it has readers. No magazine can continue publishing unless people are willing to buy it. And people won't buy what they don't want. Millions of people wanted what *Confidential* had to offer.

This raises the question of cooperation in *Confidential's* unjust defamation of character. Since *Confidential* could not survive without the support of its readers, of how much sin is a man or woman guilty who buys a copy? Of how much sin is a person guilty who brings home a copy which will be read by his family? Of how much sin is a person guilty who talks with friends about the scandals covered by *Confidential,* thus spreading the defamation?

Besides the cooperation in the defamation of character there is another aspect, too. How much harm does a person do to himself when he reads these lurid stories? How much harm to his family when he brings the copy home? How much harm to his friends when he makes these stories the topic of his conversation? †

See inside front cover for details

Necrology

We commend to the prayers of our readers the souls of the faithful departed, and particularly the deceased subscribers and their near relatives whose deaths have been reported to us. Thirty Masses will be said for them.

Mary Erickson, Mr. George A. Conrad, George F. O'Connor, Margaret Mary Simons, E. Milton Smith, Jr., William Hermseman, Mrs. S. Barfieri, Marguerite B. Steinaw, Jule L. Goetzmann, Mr. Monaghan, Bart Cawley, Mrs. S. Marks, Marie Lindtner, Marguerite V. Liston, Alice Judge, Margaret Hopkins, Thomas Quinn, Thomas A. Malone, Sante Alleva, Clarence Isberg, Thomas McDermott, Mrs. Edward Gunning, William Henry Hurst, Mrs. Henry Parisot, Mrs. Andrew Zemien, Mabel D. Kimsey, Ellen McHenry, Mr. James Ramoneda, Mary Hackett, Rose Nadolmy, Louisa Mastropietro, Mr. Arthur Dyas, Rocco Prisco, Miss Jane Delahanty, Catherine Dooien, Charles H. Degan, Owen Bonner, Samuel Spencer, Sister Mary Estelle Breen, Mrs. Clarisse Goul, John Walsh, Mrs. Helen Blackmore, Mr. Anthony Ruggiero, Mrs. William Emery, Arthur Burns, Mr. J. Scheff, Lillian Lidgate, Mrs. M. J. Waddle, Emma B. La Marche, Josie E. Ryan, Wilfred Laiche, Sr., Joseph Darche, Anna Mc Namara, Joseph C. Schum, Mary M. Sullivan, Mrs. Fred Mc Lean, Julia O'Flaherty, Mrs. Busch, Concetta Volonino, Florence E. Corry, Hannah Buckley, Antoinette A. Ralls, Grace M. Faulk, Elizabeth Goffinet, Agnes McIntee, Edward Horigan, John Sullivan, C. M. Quinlivan, Jessie Hurst, Philomena Russo, Mrs. J. P. Palazolo, Mrs. Mary A. Scheib, Mr. John Slattery, Miss Delia Gilmore, Mary E. Swart, Mr. Clayton Haen, Mrs. Edmond Murphy, Mrs. Mary Ames, Robert Burns, Leo Cavaioli, Joseph Bawiec, Mr. William D. Fohl, Martin Stanisbury, Edward A. Aucelin, Ronald Creighton Savina, Lt. Albert J. Coogan, Miss Alice E. Carr, Earl Blanchard, Charles Jose, Henry Monaghan, Jack Shade, Mrs. Magloire Martin, William Lent, Mrs. Joseph Anzovino.

Correspondence *Continued*

to the Blessed Mother if I passed my test I would have it published. I took my test this morning and passed . . . thanks to the Blessed Mother, St. Ann and St. Jude. The Blessed Mother has granted me lots of favors and I don't know what my family and I would do without her. Please publish this as soon as possible. Mrs. C.H.

Better Business

Dear Father: Two weeks ago, in the face of poor business, I promised in a prayer to Mary, Mother of Christ, St. Joseph and the Saints in Heaven, that if my business prospered I would give one percent to Graymoor and attend Mass every first Friday.

My one hope and intentions were not for increased wealth, but rather to pay off a heavy indebtedness and support my family properly.

At once my business got better as you can see by evidence of the enclosed check for $17.57. I will send a check each week throughout the season.

Please pray for me. Thank you. D.P.

Property Sold

Dear Father: Enclosed please find an offering of thanks to St. Anthony, the Blessed Mother, and the Infant of Prague for a favor granted.

We sold our property and at the price we were asking when everyone said we would never be able to do it. And the wonderful part of it is that my husband who is a non-Catholic firmly believes that this favor was granted to us through the Saint's intercession and the Novena prayers offered at Graymoor. Also I'd like you to know that it was my husband who subscribed to THE LAMP for me. I was not at home when your representative called. I think it was a very fine gesture on his part and want you to know how very much I enjoy reading THE LAMP. Mrs. H.J.

Health

Dear Father: Enclosed is an offering in thanksgiving to Venerable Catherine Tekakwitha. I know Father it's only prayers that have pulled me through and I promised Venerable Catherine Tekakwitha publication in the Catholic LAMP should I come out of this well and my baby's life spared. I hope by my letter others will realize the wonderful works and intercessions of Venerable Catherine and soon she will be canonized as a saint among the Blessed in Heaven.

Thanking you kindly Father, I am
D.W.

Bouncing Baby

Dear Father: A year and a half ago I made a novena to St. Anthony asking his aid in straightening out my health. I had spent a great deal of the past three years under doctor's care. In those three years I lost three babies so I asked St. Anthony to help me to save the next one and to let him be healthy and strong.

St. Anthony has never failed me in anything I have asked of him. Right after I started my novena I stopped going to the doctor and started a quick climb back to a wonderful health. Two weeks ago I gave birth to a healthy, normal, 8 lb. 1½ oz. baby boy whom I named Anthony in honor of the Saint who helped me so much. We are both doing fine. F.J.H.

Key

Dear Father: Unfortunately we misplaced the key to our lock box and the bank informed us unless we found the key we would have to pay fifteen dollars to replace the box. I began praying to St. Anthony for help and needless to say he came to our rescue. As a matter of fact I cannot recall St. Anthony ever failing to help me in his own way. I promised publication. This is my first letter to you. Mrs. J.C.S.

St. Anthony

Dear Father: I'm sorry it has taken me so long to renew my subscription to THE LAMP. Through this magazine I have come to know of St. Anthony's works. Then I adopted him as my patron saint as my birthday is on his day and my husband's name is Anthony. Through our prayers and communions and Our Lady and St. Joseph, we have come a little way out of our financial crisis.

Thank you for bringing him into our lives and please publish this letter as I promised St. Anthony publication if we received help.

Thank you so much and God Bless you for your wonderful works.
Mrs. T.G.

Location

Dear Father: For three years we have been trying to move our little family to a better location—our present home is surrounded by liquor stores and bars that are open till midnight. All the places we saw were beyond our means and we had given up hope and were sadly disappointed.

Then we started our subscription to the Catholic LAMP and we have become devoted to St. Anthony. He has answered our prayers so unexpectedly that we are overjoyed. We are very grateful and thankful to our dear God for having heard us through St. Anthony's prayers, and we are enclosing $5.00 for St. Anthony's poor. Please publish our letter of thanks. Mrs. D.A.

If you have promised publication and your letter does not appear, do not become upset or worried. You keep your promise once you send us the letter and give us permission to publish it.

An exposition on the peace mission of Saint Francis

Saint Francis
PEACEMAKER

by SILVESTER ALVAREZ, S.A.

THE town of Arezzo was in the state of revolt. Friction between its struggling classes had reached its height. Strife and combat were everywhere, as young and old battled one another with swords, pitchforks, clubs, and stones. In the confusion and tumult a small barefooted man dressed in a rough wool habit and cord hurried along the streets. He made his way to the town gates where the fighting was fiercest. Raising himself to the rock foundations of the tall gates, he looked at the excited mob, and with a loud and clear voice shouted, "The Lord give you peace!"

Some of the combatants recognized the voice and figure of the man. They immediately dropped their arms. Others simply gazed at the strangely clad man and marveled at his influence on the crowd. After a brief exhoration to those near the gates, the little man rushed to other parts of the town and repeated his greeting of peace. Within a few hours he had brought complete peace to a town which had been threatened with chaos. Who was this person who could so easily subdue a violent mob? Was he a political leader whom they feared? A military commander whom they followed? He was neither of these. The peacemaker was an unshod mendicant who successfully brought peace among men not by human force or hollow words, but by bringing to them the peace of God. The people called him Francis of Assisi.

The story of Francis' abilities and techniques of peacemaking cannot be limited to his later years or to any single phase of his life. His work for peace embraces the whole man and his entire life. As a young man, Francis desired to imitate and follow Christ completely. To attain this goal, he went straight to the Gospels and read the teachings of his Master and Model. By constant meditation on the texts he began to know and love Christ the poor Man, the obedient One, the chaste One, and especially Christ the peace-maker.

Francis read of how the angels proclaimed the peace mission of Our Lord at His Birth, "Glory to God in the highest and on earth peace among men of good will." Francis saw Christ in His public ministry. He saw Him, telling the woman who bathed His feet with her tears and her hair, "Thy faith has saved thee; go in peace." He heard Jesus saying to the multitude gathered on the mountain, "Blessed are the peacemakers, for they shall be called children of God," and again at His departure from this earth, "Have salt in yourselves, and be at peace with one another." He particularly noticed Christ's greeting to the startled and panic stricken apostles as He came through the locked doors on Easter Sunday and said, "Peace be to you!"

Throughout his life, Francis bore the peace message of Our Lord in his heart. He never hesitated to proclaim it with his lips. Gathering his brethren about him, he said, "The Lord revealed to me that we should speak this greeting: The Lord give you peace.... Go two by two about the several parts of the world, proclaiming peace to people, and

See inside front cover for details

repentance for the forgiveness of sins." He preached about peace not only by word but also by action. "While you are proclaiming peace with your lips," he told his friars, "be careful to have it even more fully in your heart. Nobody should be roused to wrath or insult on your account. Everyone should rather be moved to peace, good will and mercy as a result of your self-restraint."

As a final reminder of their peace mission, he gave the brothers his example. Even before he founded his Order of Poor Men and became known as the Christ of Umbria, Francis was an active peacemaker.

In 1202 a bitter battle arose between the town of Perugia and Assisi. Both vied for power and force. During the fighting, Francis was taken prisoner and brought to Perugia with other Assisans. Captivity there was not simply a state of detention. The town's people did their best to crush the prisoners' morale by forms of barbarious torture. As part of the cruel treatment, the Perugians burned some of the Assisans. They also branded others and dragged many throughout the town by horses. Such inhuman acts brought the prisoners to despair—a despair which led to hatred for one another as well as for the enemy. But among the prisoners there was one who accepted the miseries—but joyfully. It was Francis. He endured the hardships and tortures and still maintained a cheerful attitude towards all. In his crowded cell, he made many efforts to alleviate his suffering companions. At first the prisoners thought that Francis had lost his mind, but soon they realized that he was perfectly sane and that charity was the only means of attaining peace in the cell. The grumbling men began to see their limitations and in them sought to help each other.

On another occasion, after he founded the Order of Poor Men, Francis markedly displayed his ability to restore peace among men. Suffering from natural ailments, he came to Assisi in a death-like condition. So great were the pains that his days were a torture and his nights sleepless. In spite of his condition, Francis wrote one of the most beautiful and meaningful canticles ever composed—"The Song to Brother Sun." Shortly after he composed this poem, which celebrated and praised the Creator, Francis heard of a feud between the bishop and the mayor of Assisi. His keen mind sought means to bring the feud to an end. In a little while he had his solution. "I shall add a verse," he said, "to the 'Canticle to Brother Sun.' It shall deal with peace." He then instructed one of the brothers to take pen in hand and write, "Be praised, my Lord, through those who pardon give for love of you, and bear infirmity and tribulation: Blessed they who suffer it in peace, for of you, Most High, they shall be crowned." Francis at once summoned two other brothers and ordered them to gather the mayor and his associates into the court of the bishop. He commissioned two more brothers to sing the canticle in the presence of all. This, he hoped, would bring the feud to an end. But even greater results were effected, for the mayor fell to his knees and begged the bishop's forgiveness; the bishop raised him by the arm, accused himself of being prone to anger, and asked forgiveness.

A final and most striking example of Francis, the peacemaker, took place in one of his own houses. The rapidly increasing number of friaries could be found everywhere, ministering to poor and rich, ignorant and learned, those in strife and those in peace. One friary was situated in a district terrorized by robbers. In daylight the people travelled in fear, and at night they barred their doors and locked their windows. However, the criminals were not too concerned about their means of support. One day they knocked on the friary door but to their surprise, were turned away empty handed.

Shortly after this un-Franciscan welcome, the Poverello came for a visitation of the friary as was his custom. When he heard what had happened he reprimanded the brothers and told them to go out and seek for their conversion. He sent them, laden with food, in search of the robbers. The friars found their men and at once cleared away a place in the forest for eating. Once the robbers were fed the brothers spoke to them of eternal matters, of the need for mending their ways, and of loving God. They convinced their bandit friends that they sought their friendship and wanted to bring them the peace of God. So successful was the mission that most of them made good confessions, did penance for their sins, and some of them joined the ranks of Francis and his peacemakers.

On many other occasions, Francis promoted his peace movement. But in each one, numerous as they were, he was driven on not by a campaign of "do good unto others" nor only because of the mutual benefits which would result. On the contrary, Francis placed the foundation and backbone of his peace movement *in Christ*, and it was from Christ that he received all his motive and strength. It was from Christ in the Gospels that he formed the idea of becoming a peacemaker. In all his admonitions to the brothers and to those who were to follow as peacemakers, Francis emphasized that peace among men is founded and built on their peace with God. He recognized the need for a peace among men, but he also knew of the futility of a peace that does not include God, a peace in which men although united among themselves are disunited from God. In preaching his peace doctrine, (*Cont. on page* 18)

Graymoor Gift Annuity Plan

A completed Burse of Five Thousand Dollars insures the education of a Graymoor Friar and enables him to reach his goal—the Altar

Uncompleted BURSES

Is YOUR PATRON SAINT among those listed below? There is no better way to honor your heavenly namesake than by contributing to the Burse bearing his or her name. It is by means of the Burses that young men are advanced to the Sacred Priesthood in the Graymoor Community.

CONTRIBUTIONS FOR SEPTEMBER 1957

Ballering Family: 5,000.00
L.H.B. Family, $5,000.

St. Bernadette: 4,635.00
Mrs. D.V.Q., N.J., $1.

St. Ann: 4,568.40
Mrs. S.S., Pa., $1; J.W., R.I., $10; J. Family, Pa., $1; Miss K.S., O., $1; Mrs. I.A., Mass, $1.

St. Pius X: 4,189.98
Mrs. A.M., Conn., $1; Mrs. H.M., R.I., $1; M.A.F., N.Y., $1.

Infant of Prague: 4,141.85
Mrs. M.S., Ga., $2; Mrs. D.C., N.Y., $3; Mrs. J.W., N.Y., $5; Mrs. A.D., Mass., $1; Mrs. J.R., Pa., $5; M. McG., N.Y., $5; Miss L.B., N.H., $20.

Little Flower: 4,060.91
Mrs. L.F., N.Y., $1.

St. Joseph: 4,024.34
Mrs. D.C., N.Y., $1; J. McH., Pa., $1; G.N., N.Y., $2; M.O., Calif., $2; Mrs. M.R., N.J., $2.

O. L. of the Atonement: 3,772.04
Miss L.M., Ill., $2.50.

St. Jude: 3,162.22
Anon, $1; K.C., O., $2; Miss L.C., N.Y., $2; Mrs. P.A., N.Y., $5; Mrs. M.S., Ga., $2; P.S., O., $2; Anon, Pa., $10; Mrs. E.H., O., $2; Miss J.C., Mass., $5; Anon, Wis., $10; E.M., Mass., $10; Anon, $1; G.B., N.Y., $3; Mr. & Mrs. J.M., O., $5; Mrs. B.B., N.Y., Mrs. P.M., N.Y., $1; J.R., S.I., $5; Mrs. G. MacD., Mass., $2; Mr. & Mrs., J.D., $1; Mrs. D.H., B.C., $16; Mrs. J.I., Mass., $1; G.N., N.Y., $2; E.A., N.Y., $3; Anon, $2; Mrs. G.M., D.C., $5.

O.L. of Perpetual Help: 3,114.30
Mrs. R.H., Pa., $5; Mrs. G.G., Fla., $1; N.E.H., N.Y., $1.

St. Francis Xavier: 3,024.60
Mr. & Mrs. W.G., N.J., $1.

SS. Peregrin & Dymphna: 2,903.29
Mrs. M.M., N.Y., $2; Mr. and Mrs. W.G., N.J., $1; Mrs. O.Z., N.Y., $5; A. McC., N.Y., $5; Mrs. T.E., N.Y., $1.

St. Matthias: 2,464.76

Sacred Shoulder: 2,255.95

St. Margaret of Scotland: 2,248.41

O.L. of Miraculous Medal: 2,230.20
A.H., Mich., $10; Mrs. M.S., Ga., $2; Anon, Wis., $1; Mrs. A.B., R.I., $22.50.

Bl. Martin De Porres: 2,212.82
Mrs. I.A., Mass., $1; Mrs. J. McL., Mich., $5.

O.L. of Lourdes: 2,144.55
Mrs. W.O'C., Pa., $2.

St. Anthony: 2,457.71
Mrs. W.B., Mo., $2; K. McM., Pa., $2; A.N., N.Y., $1; M.L.C., N.Y., $2; R.Y., Vt., $1; Mrs. E.R., Calif., $1; Mrs. E. McT., R.I., $1; A.G., Mass., $10; K.W., Wis., $5; H.B., La., $2; Miss C.A., Pa., $1; Mrs. D.C., N.Y., $1; Mrs. M.S., Ga., $1; L.M., N.Y., $1; Mrs. L.F., Mass., $1; Mrs. J.S., N.J., $1; A.S., Minn., $1; E.R., Ill., $2; E.W., N.J., $5; Mrs. S.G., Conn., $25; Mrs. F.H., Wash., $1; Mrs. J.B., Mich., $1; J.Z., $1; R.M., Mass., $2; J.K., Mass., $1; Mr. & Mrs. E.A., N.J., $2; J.R., Wis., $2; Mrs. E.H., O., $3; Mr. & Mrs. J.M., Conn., $5; Anon, Wis., $1; Mrs. V.M., N.J., $3; Anon, Wis., $10; H.M., Conn., $5; Mr. & Mrs. J.M., O., $5; Miss A.C., N.Y., $1; Mrs. J.C., Mass., $3; C.M.W., Calif., $5; J.G., Calif., $5; A.C., N.J., $1; Mrs. V.V., N.Y., $2; M.C., N.Y., $10; C.E., Minn., $5; L.C., N.J., $1; Anon, $5; M.P., Mass., $1; Mrs. J.S., Md., $1; Mrs. P. McD., Pa., $5; M.O., Calif., $2; M. McG., N.Y., $5; G.N., N.Y., $2; H.S., L.I., $10; D.P., Mich., $2; Mrs. R.C., Mich., $2; Mrs. A.B., R.I., $22.50; Mrs. J. McL., Mich., $5; Mrs. G.Q., Pa., $13; Mrs. R.A., L.I.C., $1; G.S., Calif., $2; Mrs. G.M., D.C., $5; Mrs. M.S., Ill., $3; A.S., Calif., $2.

St. Lawrence: 2,104.00

SS. Michael & Honora: 2,007.50

St. Rita: 1,765.25
Miss C.A., Pa., $1.

St. Raphael: 1,321.66
Mr. & Mrs. W.G., N.J., $1.

Father Drumgoole: 1,137.10

Hope: 1,122.05

O.L. of Fatima 1,116.50

All Saints: 1,025.37
B.N., N.Y., $2; Anon., $1.

Hope: 970.25
Mrs. W.G., N.J., $1.

St. Patrick: 968.03

Immaculate Conception: 935.95
Mrs. J.E., Pa., $5; Mrs. I.A., Mass., $1.

St. John Baptist: 907.85
Mr. & Mrs. W.G., N.J., $1.

Brother Jude: 903.20
J.A.E., Del., $10.

Holy Souls: 767.60
Anon, $5.

St. Michael: 743.50
Mr. & Mrs. W.G., N.J., $1; M. McM., Md., $10.

Blessed Sacrament 724.08
Mr. & Mrs. W.G., N.J., $1.

Father Baker: 697.35

Holy Face: 687.55

St. Frances Cabrini: 618.03
Mrs. V.V., N.Y., $2.

Brother Barnabas: 606.00

Our Sorrowful Mother: 569.32

Precious Blood: 563.00

St. Francis of Assisi: 512.89
Mrs. G. MacD., Mass., $2.

O.L. of Prompt Succor: 486.60
I. McC., N.Y., $1; Mrs. D.C., N.Y., $5; Mrs. F.L., N.J., $10.

St. Christopher: 464.40
D.D., O., $2.50; Miss A.C., N.J., $1.

Brother Philip: 460.60

Five Holy Wounds: 428.10

St. Gerard Majella: 418.93
Mrs. S.G., Pa., $2; N.H., N.J., $1; Anon. $1.

Holy Family: 386.50
D.D., O., $2.50; Mr. & Mrs. W.G., N.J., $1.

Mother Lurana, S.A.: 375.65

St. Margaret Mary: 357.55
Mrs. K.S., Pa., $1.

St. Eugene: 349.39

Father Paul: 336.35

St. Philomena: 293.00
A.G., Pa., $1.

St. John the Apostle: 290.06

St. Maria Goretti: 273.00

O.L. of the Rosary: 272.25

St. Bridget of Ireland 235.20

St. Vincent: 207.00

St. Mary Magdalene: 196.50

Brother Andre: 161.00
Mrs. E.C., L.I., $1.

Sacred Head: 155.45

Venerable Catherine Tekawitha: 145.75
Miss K.S., O., $1; Miss J.D., Mo., $40.

Most Holy Trinity: 132.20
Mr. & Mrs. W.G., N.J., $1.

Brother Anthony: 120.60

Pope Pius XI: 104.60

SS. Adam & Eve: 104.00

St. Clare 86.20

O.L. of Victory: 83.50

St. Paul: 82.70
M. McG., N.Y., $5.

St. Teresa: 65.60

St. Blase: 51.25

Sacred Heart: 43.13
J.L., N.J., $1; Mr. & Mrs. W.G., N.J., $1; Mr. & Mrs. T.F., N.J., $5; N.H., N.Y., $1; Mrs. I.A., Mass., $1.

St. George 41.00

Brother Ignatius: 35.00
J.F.L., N.Y., $10.

Father Flanagan: 34.00

St. Luke: 27.00

O.L. of Faith: 25.00

St. Cyril of Jerusalem: 25.00

O.L. of La Leche: 17.00
Mrs. G.M., D.C., $5.

Honor your favorite Saint

SUPPORT A GRAYMOOR BURSE

See inside front cover for details

Ireland's Noblest

by TITUS CRANNY, S.A.

NINETEEN FIFTY SEVEN is a special anniversary in the history of Ireland and in the annals of the Franciscan Order. Three centuries ago on November 18 one of their greatest luminaries finished his career on earth and passed on to his eternal reward. He was famous in Ireland, though he had permanently left home at the age of 15; he was probably one of the most learned men in the world in the seventeenth century. He was the friend and confidant of popes, consultor to various congregations of the Roman Curia, the most noted historian of the Order of St. Francis, and courageous champion of Irish independence. He might well be called Ireland's great Roman or Rome's greatest Irishman. His name is Father Luke Wadding, O.F.M.

This friar of future greatness was born in Co. Waterford in Ireland on October 16, 1588, the year that the Spanish Armada met defeat off the coast of England. He was the son of Walter Wadding and Anastasia Lombard, who was a relative of Peter Lombard, Archbishop of Armagh. Luke was the eleventh of fourteen children and was baptized on the feast of St. Luke, (October 18). When he was fourteen years old both parents died and he went to Lisbon under the care of an older brother and began the study of philosophy at the Irish seminary in that city under the direction of the Jesuit Fathers. Several months later he entered the Franciscan novitiate of the Immaculate Conception at Matozinhos, near Oporto and later specialized in the study of John Duns Scotus, the most noted doctor of the Franciscan Order.

FR. LUKE was ordained to the priesthood in 1613 and sent by Fr. Antonio de Trejo, the vicar general of the Order, to the famous University of Salamanca for higher studies. Here he mastered the Hebrew tongue and wrote a book on the origin and excellence of the language. For the next few years he taught theology with distinction until 1618 when he was chosen by King Philip III for the office of theologian to the embassy which the monarch was sending to Pope Paul V to promote the doctrine of the Immaculate Conception.

Fr. Luke drew up nearly all the documents for the commission and spent entire days in the libraries of Naples, Perugia, Assisi, and other cities, in search of data. When the legation returned to Spain in May, 1620 Fr. Luke remained in Rome and as long as the commission lasted he was its theological advisor. King Phillip IV thanked him profusely for his work in this matter.

HIS burning desire to show the glories of the Franciscan Order led him to compile its history. His first work was an edition of *The Writings of St. Francis,* published in Antwerp in 1623. He had persuaded the Minister General, Fr. Benignus of Genoa, to write to the friars in all the provinces to forward to Rome all documents on the history of the Order. Thus began the celebrated work on the *Annales Minorum*, the history of the Franciscan Order, which even today is a marvelous work of scholarship.

Another singular accomplishment was the establishment of St. Isidore's College in the Eternal City for the Irish friars. Originally a house for a Spanish province it was renovated and enlarged to serve as a house of studies for candidates from Ireland and it became a model in this regard. Then through the friendship of Pope Urban VIII, the financial aid of Prince Barberini and Prince Ludovisi (after whom the college was named) and the support of the Ministering General, Fr. Luke began a seminary for the training of Irish diocesan priests, called Ludovisan College.

The plaque on the portico of St. Isidore's Church bears the admonition of St. Patrick so characteristic of Fr. Luke: "Any difficulties (*Cont. on page* 18)

Fr. Luke was the friend of Popes, consultor to the Roman Curia,

historian of the Franciscan Order and champion of Independence

Roman

Little Girls IN THE BIG TIME

by DUANE VALENTRY

The transition of songs for the family to songs for the nation

sounds sweet when America tunes in to listen to the Lennons

harmonizing on television with Lawrence Welk's Orchestra

THERE was company at the Lennon house. And, as usual, when the grownups had exhausted their conversation someone suggested casually; "Let's hear the girls sing!" Kathy, Peggy, and Dianne, accustomed to blending their voices daily whether washing dishes, cleaning house or dressing their small brothers and sisters, were always ready to sing for company. So, too, was their small sister Janet, who at two and a half, wanted to be part of things and sang loudly along with the person standing nearest her.

It sounded sweet—and still does today, when all America tunes in to listen to the Lennon Sisters sing with the Lawrence Welk show on television.

It all happened so naturally, this transition from songs for a few to songs for millions, the whole Lennon family still hardly believes it. Here were youngsters—ordinary, normal, attractive, teenagers with untrained voices and no dreams of greatness—suddenly catapulted into the limelight of the Big Time.

"We didn't think it was out of the ordinary that our girls sang," says Mrs. Lennon. "All kids put on shows. Today, never having taken a music lesson, they make their own arrangements without putting a note on paper."

With nine children in the family—they range from the baby born in May to Dianne who is 17—Dad was in the best business he could be in—the milk business. Each of the children drank a quart a day and still does. As Dad says; "It takes one truck to keep the Lennons supplied with milk!"

ONCE a singer with a quartet that performed with Paul Whiteman, Bill Lennon found it the most natural thing in the world that his girls should make sweet music. It was natural, too, that he would start them off with his trusty pitch-pipe or help them out with some of the more complex melodies they wanted to harmonize after they had graduated from simple nursery rhymes and Irish lullabies.

"After each girl has her melody established, we try for a cute ending, and I help them here, too."

Down the street from the harmonious Lennon household in Venice, California, is St. Mark's Church, where Bill attended all his boyhood and where he and Isobel were married. Here each of the children has been baptized and the whole family attends regularly.

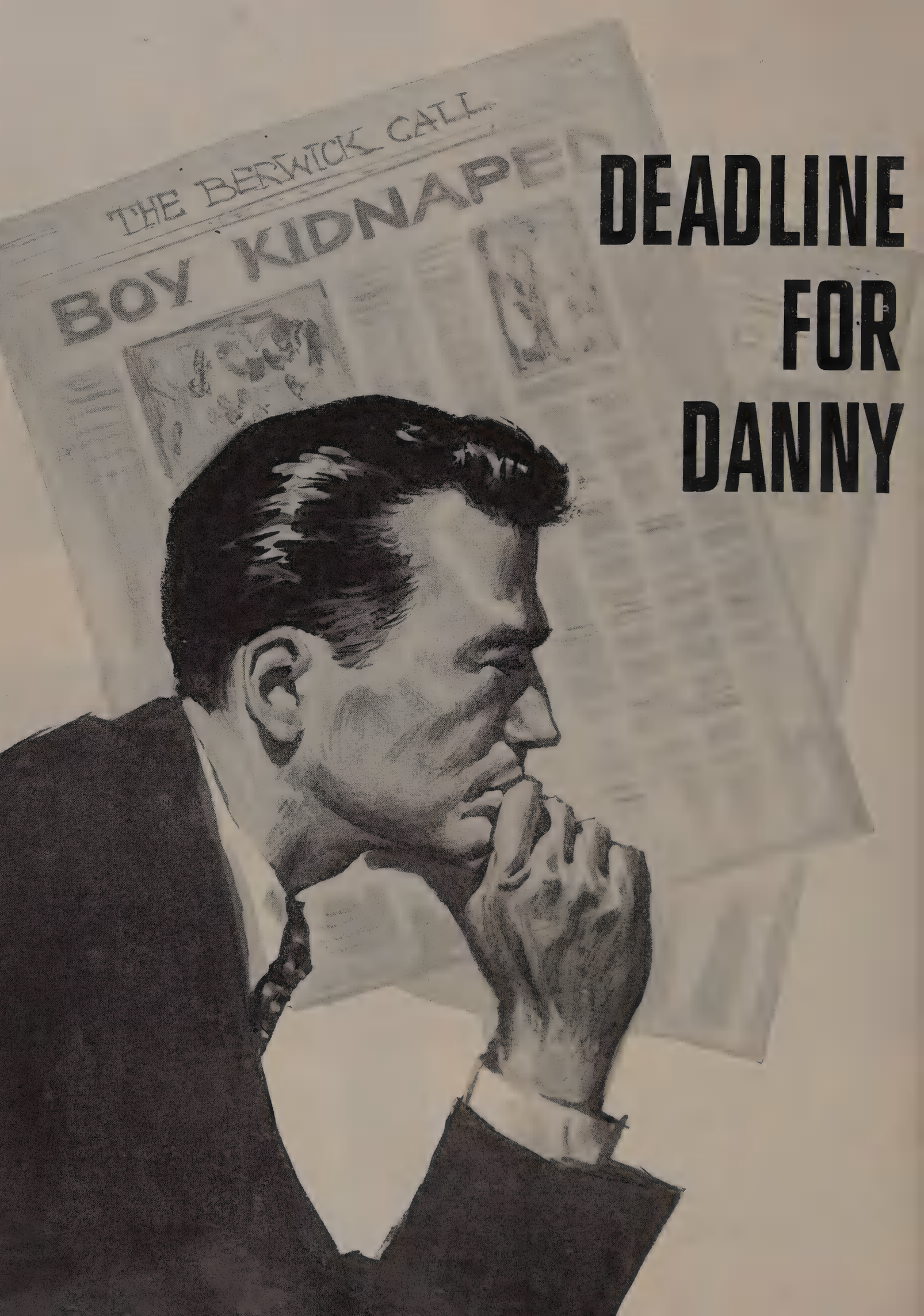
"When Janet was six, our church put on a big show to raise money for charity and it was suggested the girls sing," recalls Mrs. Lennon.

The sisters made such a big hit they were asked to sing for other charity benefits. While singing at the Elks Club the quartet was heard by Lawrence Welk, Jr., who decided this was talent his father should also hear, and he told the girls so.

"That would be fine," said (*Cont. on page* 24)

The Lennons rehearse at home each evening after supper

Dianne Lennon and Lawrence Welk



DEADLINE FOR DANNY

What do you do when you know that a life is at stake and your only job depends on endangering it by filing the whole story

DANNY CONNERS, Carlton City reporter for the Berwick Call, flung his half smoked cigarette at the pavement. He took another nervous look toward the Carlton City Police Station entrance and impatiently crushed out the butt underfoot.

How could something like this be happening to him? Hadn't he always been a clean living, pretty straight shooting guy? Yet here he was, with five minutes to make a decision. A decision that could mean the difference between life and death, between his success or failure as a newspaperman.

Danny glanced anxiously at his watch and ran his hand nervously through his hair. He recalled all too well the conversation that had just taken place in the detective squad room after he'd questioned Lieutenant Harrigan about the Smolinski kid.

"Danny, you know we've never tried to hold out on you, but this is different," Lieutenant Harrigan had told him.

The Call's Carlton City reporter studied the tough cop as he spoke. Harrigan was about to ask some kind of favor and that was a switch. This was one cop who usually got his way. He didn't ask, he demanded.

Lieutenant Harrigan stood holding the back of his swivel chair, his face weary, expressing a futility Danny had never seen before this night.

I'M gonna level with you, son, you're a regular guy," Harrigan said. "I've got something big here, a real big story in the making for you kid . . . but," Danny recalled how the big detective had paused awkwardly, clearing his gravelly throat.

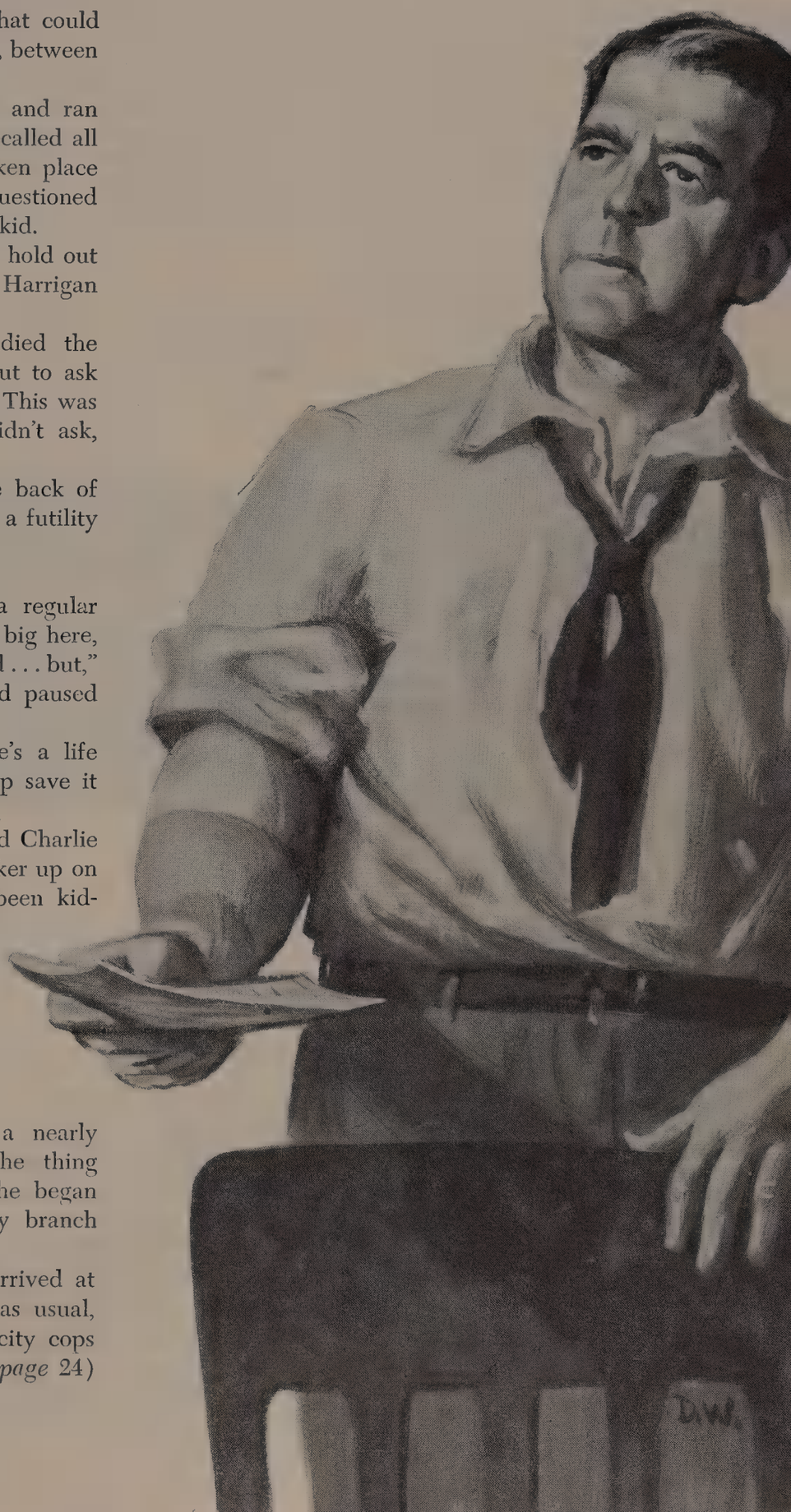
"You see," Harrigan hurried on, "there's a life at stake here and we're asking you to help save it by playing ball with us."

Then the story was out. Twelve-year-old Charlie Smolinski, only son of a Polish factory worker up on Main and Cedar, was believed to have been kidnaped. The Carlton City police got word of it just an hour earlier through the boy's father. There was a short, clumsily scrawled note: "Bring three hunnert dolares too the corna of Mane an Oke tomara at ten ore Charly wil dye and don tel kops."

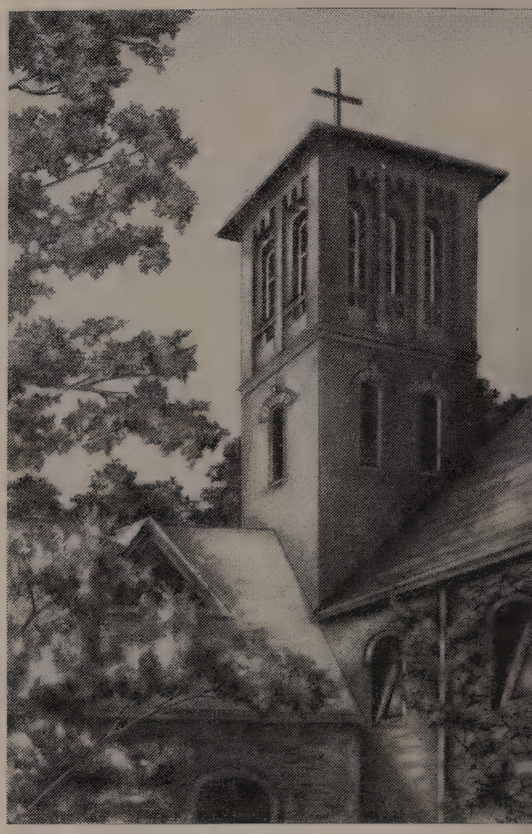
Danny took another cigarette from a nearly empty pack and tried to reconstruct the thing logically, starting with six o'clock when he began the night shift at the Call's Carlton City branch office, across from police headquarters . . .

It was a warm Saturday night. He'd arrived at the office a little after six. The job was, as usual, shaping up to be routine. The state and city cops reported the usual number of (*Cont. on page* 24)

by BILL KELLY



Graymoor Annals



STEP BY STEP

THE FRIARS OF THE ATONEMENT are divided into two classes, Priests and Fraters studying for the priesthood, and Brothers who dedicate their lives to God in various kinds of labor for the extension of His Kingdom. For instance the Brothers work as cooks, tailors, shoemakers, typists, clerks, in a word in any way that their talents suggest.

A young man desirous of studying for the priesthood who begins as a Freshman in High School with us spends six years at Montour Falls taking a regular classical course with heavy emphasis on Latin, English and Religion. At the end of that time he goes to our Novitiate at Valley Falls, R. I., where he is invested in, or clothed in, our Holy Habit and receives a new name. The young man desirous of being an Atonement Brother comes to Graymoor as a postulant for six months or more. Wearing a black, belted tunic he receives initial instructions in the principles of the religious life during that time. At the end of his postulancy he, too, goes to Valley Falls for investiture.

AFTER A YEAR'S novitiate for the cleric, and two years for the Brother, each makes his first profession of temporary vows. Each takes the vows of poverty, chastity, and obedience for the period of one year. These temporary vows are renewed annually for at least three years. Both the Fraters and the Brothers are free to leave the Society of the Atonement when each one year period is completed. The Church has arranged things this way so that every Frater and Brother could make a practical trial of his vocation by living it.

At the end of the period of temporary vows each Frater and Brother makes his perpetual profession, by which he vows to live for life in poverty, chastity, and obedience according to the Rule of the Third Order of St. Francis and the Constitution of the Friars of the Atonement.

Most of our investitures, professions and final professions take place during the summer. You will find this year's list in the box.

AS YOU WILL NOTICE this year we had but one Brother making his perpetual profession, Brother Conrad Griswold. Brother Conrad is an ex-G.I. who served in the China, Burma, India Theatre during the war. Before he came to Graymoor in 1949 he was an accountant in a prominent firm in his home town. He has had only one assignment since his first profession, in the office of the Administration Building at Graymoor.

The Finally Professed

Fr. Alcuin S.A. and Vice President Nixon

THE CARDINAL MINDZENTY STORY

FR. ALCUIN EGAN, S.A., Director of the Ave Maria Hour went down to Washington last August to present two transcripts of the Ave Maria Hour program that paid tribute to His Eminence Joseph Cardinal Mindzenty to Vice President Richard M. Nixon, one for him and the other for President Eisenhower. Mr. Nixon was particularly interested in receiving the records because of his own fight against communism.

The transcripts on two long play records are from the Ave Maria Hour's June 23 program entitled "Voice in the Wilderness." They tell the story of the arrest, trial. and imprisonment of Cardinal Mindzenty as seen through the eyes of friends and Hungarian patriots. The transcripts contain also an address by His Eminence Francis Cardinal Spellman of New York in which he voices his opposition to communism and denounces the "men of sin" who wage war against religion.

MR. NIXON WAS SURPRISED to find out that the Ave Maria Hour is carried on almost 400 radio stations in the United States and Canada and on 300 additional stations of the Armed Forces Radio throughout the world. Fr. Alcuin showed the Vice President a letter that he had recently received from a listener in Czechoslovakia who said, "You know we have rare occasion to come in touch with spoken English. What a wonderful Christian aim that you accept and help everybody." This last statement was in reference to our work at St. Christopher's Inn. The correspondent went on to say that the program is received on Sundays in Czechoslovakia.

DEPARTURE FOR JAPAN

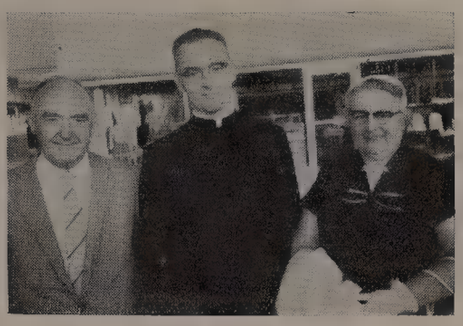
ON JULY 31, Fr. Lawrence Brozat, S.A. sang a Solemn High Mass in the chapel of the Little Flower at Graymoor. That afternoon the Father General presided at the Departure Ceremony in which he gave Fr. Lawrence his obedience to labor in our Japanese missions. The choir, composed of Clerics and Brothers, was under the direction of Fra. Casimir, S.A.

On September 3, the feast of Pope St. Pius X, five Sisters left Graymoor for their first foreign mission in the Orient. They too will work with the Friars in the missionary district assigned to us in Japan.

BACK TO THE BOOKS

LOOKING FORWARD from the day last June when *Thanks be to God* was written on the last page of the last examination, summer seemed very long for both the professors and students of our three seminaries. The boys in High School and College at Montour Falls would go home to their families. Most of the Friar Clerics from Washington and Saranac would spend the summer at Graymoor, either as councillors at the Boys' Camp at Indian Lake, or as helpers in various capacities at the Mother House, while a few would take special summer courses at various Universities, either to fulfill requirements for a degree or to broaden the knowledge of their particular field.

At Graymoor we had the usual heat waves during June and July when for a couple of nights even on our Mountain top it was hard to sleep. Around the middle of August it began to cool off. We blessed Indian Lake on the Feast of the Assumption, carrying out an annual custom instituted by our Father Founder, Fr. Paul, many years ago. Then suddenly Labor Day was on us and we all wondered where the summer had gone.



Fr. Lawrence S.A. and his parents

So back it was to Washington, to Saranac, to Montour. Professors and students begged God's blessing and Our Lady's assistance on the work of the new school year and dusted off the texts, preparing themselves for the never ending battle of the books in the assault on the citadel of knowledge. As you read this, all our clerics and students are hard at it. We ask you to say a prayer for them once in a while that the Holy Ghost may enlighten their minds so that when they are ordained they may lead many souls to Christ, the source of all grace.

APPOINTMENTS

FR. JOHN FOREST TIERNEY, S.A., who for the past eight years has been the Secretary General of the Friars of the Atonement was appointed Vicar of the Friary at Graymoor to assist the Guardian, Fr. Alexander Beaton, S.A. In pursuing his duty as Secretary General, Father John is best known to his confreres as the man who slides up to you and slips into your hand the official communication, signed and sealed, that tells you in what house of the Society and in what capacity you are to serve.

Fr. Wilfrid Brennan, S.A. who ever since his ordination has been associated with St. John's Atonement Seminary as Registrar, Assistant Rector, and Rector, replaces Fr. Aquinas Thomas, S.A as Guardian and Rector of St. Pius X College in Saranac Lake. Fr. Owen Murphy, S.A. former Prefect of Discipline now becomes Rector of St. John's at Montour. Brother Gregory, S.A. and Brother Guy, S.A., have been assigned to Montour Falls; Brother Augustine, S.A. has been assigned to Saranac Lake; and Brother Gabriel has been assigned to Washington, D.C.

PERSONALIZED CHRISTMAS CARDS

WE HAVE BEEN GRATIFIED with your response to our notice concerning the personalized Christmas Cards. Your requests for the folder of actual sample cards was above our expectation. It's unfortunate that we could not show these cards in all their beautiful color in our ad on this month's back cover. However, we assure you that they *are* beautiful and that you will be proud to send them to your friends. We still have some folders left and if you will write in to us we will be glad to send you one. But you've got to write immediately because the supply is limited. Write to Fr. Austin, Graymoor, Garrison, N. Y †

FRATERS AND BROTHERS CLOTHED, AND FINALLY PROFESSED

INVESTITURE IN THE HOLY HABIT

Thursday, July 25, 1957

Fra. Columkille, formerly Daniel V. O'Shea, Brooklyn, N. Y.
Fra. Flavian, formerly Frederick Haggerty, Brooklyn, N. Y.
Fra. Gerald, formerly William T. Dunford, South Boston, Mass.
Fra. Francis, formerly James Eugene Walker, Newark, N. J.
Fra. Damascene, formerly Thomas F. Sykes, Phoenixville, Pa.
Fra. Augustine, formerly Robert J. Barcklow, Flushing, N. Y.
Fra. Philip, formerly John M. Nova, St. Louis, Mo.
Fra. Brian, formerly Glenn A. Ryan, Lansing, Mich.
Fra. Venard, formerly Henry A. Marchese, Staten Island, N. Y.
Fra. Benedict, formerly George T. Cooney, East Orange, N. J.
Fra. Dismas, formerly John Purcell, Troy, N. Y.
Fra. Giles, formerly Roy Spoonhour, Chicago, Ill.

Brother Hugh, formerly John Dowd, Bronx, N. Y.
Brother Christopher, formerly John Hetzel, Rockaway Park, L. I., N. Y.
Brother Angelus, formerly Jeremiah Dalton, Alton, Ill.
Brother Mark, formerly Lawrence O'Connor, Roslindale, Mass.
Brother Joachim, formerly Joseph Nelson, Old Forge, N. Y.
Brother Boniface, formerly George Oppitz, Buffalo, N. Y.
Brother Brian, formerly Norman Cabana, Worcester, Mass.
Brother Ronald, formerly Thomas Phillips, Chicago, Ill.
Brother Clement, formerly Cyril R. Merner, Sydney, N. S.
Brother Roch, formerly Charles Aucoin, Sydney, N. S.
Brother Gerald, formerly Joseph Gallant, New Waterford, N. S.
Brother Alexander, formerly James Kelliher, Duxbury, Mass.
Brother Bernardine, formerly Glenn Bennett, Belleville, Ont.
Brother Xavier, formerly Donald Kelly, New York, N. Y.
Brother Regis, formerly John J. Spellar, Chicago, Ill.

FIRST PROFESSION OF VOWS

Friday, July 26, 1957

Fra. Eunan Walsh, S.A., Staten Island, N. Y.
Fra. Conan Lawler, S.A., Germantown, Pa.
Fra. Joachim Brugger, S.A., Pipersville, Pa.
Fra. Gabriel Murphy, S.A., Wyncotte, Pa.
Fra. John Broderick, S.A., Worcester, Mass.
Fra. Sean Griffin, S.A., Astoria, N. Y.

Fra. Marion Coyne, S.A., Philadelphia, Pa.
Fra. Thaddeus Horgan, S.A., Laurelton, N. Y.

Brother Pius MacIsaac, S.A., East Bay, N. S.
Brother Dominic McDonnell, S.A., Enfield, Halifax, N. S.
Brother David Haines, S.A., Randallstown, Md.

FINAL PROFESSION OF VOWS

Thursday, July 25, 1957

Fra. Paschal Angell, S.A., Brooklyn, N. Y.
Fra. Carl Doerner, S.A., Rochester, N. Y.

Fra. Jude Tarantino, S.A., New York, N. Y.
Brother Conrad Griswold, S.A., Springfield, Mass.

See inside front cover for details

EDUCATE a worthy boy for the Holy Priesthood!

COOPERATE with a struggling missionary!

PARTICIPATE in God's holy work!

You CAN satisfy the charity burning in your heart to do all of these things. Perhaps, in justice to yourself, you feel that you cannot do them right now. But by remembering the Graymoor Friars in your will you can accomplish all this and share in the rewards promised by Christ. Keep alive the Christian tradition of real charity by sharing something with Christ, Our Blessed Lord and Saviour

Here's How: Merely insert in your will:

I give, devise, and bequeath to the Friars of the Atonement, Inc., Graymoor, Garrison, N. Y., the sum of _____

Saint Francis, Peacemaker

Continued from page 8

Francis simply repeated what man has known from the time of his first parents to the present day and what will hold true for all centuries to come—namely, peace without God is no peace at all.

The theme and techniques of Francis' peace movement are neatly summed up in the following peace prayer. The composition may not be his actual words, but it clearly expresses his spirit. "Lord make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy." †

Ireland's Noblest Roman

Continued from page 10

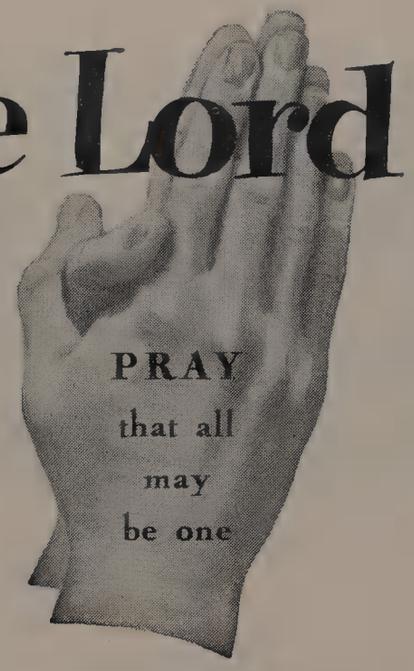
arising in this island should be brought to the Apostolic See; if you would be true Christians, you must be children of Rome." He collected 5,000 volumes for the library of the college which now contains some of the most precious manuscripts on the history of the Franciscan Order and on the Irish nation.

Another monumental task was the editing and publishing on the works of John Duns Scotus, the brilliant friar who had lived more than three centuries past, but whose luster had dimmed without a complete edition of his writings. Working with him were other Irish Franciscans such as John Ponce, Anthony Hickey, J. Lychetus, and MacCaughwell. The outstanding sixteen volume project was published in 1639 in Lyons, a tribute to Scotus and to the industry and devotion of Fr. Luke and his collaborators.

The Irish friar was guardian for four terms in St. Isidore's, president or rector of the seminary for the full thirty years of its existence since he founded it. During this time more than 200 friars finished their course of studies here and became missioners, professors and martyrs. More than 80 of them became noted as professors in Italy, Bohemia, and Austria. Fr. Augostino Gemelli, O.F.M. pays him unstinted praise in his work, *The Franciscan Message to the World*: "Around the central pivot of this Franciscan friar gravitated all the problems of the age—as for instance, the defence of the Immaculate Conception, the publication of the writings of St. Francis, a revival of interest in Duns Scotus, the compilation

Continued on page 20

One Faith-One Lord



Reception Day: October 30. While Foundation Day among the members of the Society of the Atonement is always observed on the feast of Our Lady, Queen of the Franciscan Order, on December 15, a very notable anniversary in the Society is the commemoration of the day that Father Paul, Mother Lurana, and their associates were received into the Catholic Church as a body on October 30, 1909.

It is a unique distinction that the Society of the Atonement should be a "convert society." Just as a convert will look to the day of his conversion as most important in his life, so in our Society this anniversary is most important and significant. From the beginning, Friars and Sisters at Graymoor displayed a special loyalty and devotion to the Vicar of Christ and they sought to bring back their co-religionists to the unity of the One Fold, the Church of Rome. Later they realized that they must first come back to unity with the Holy See, both to follow their conscience and to serve as an example to others searching sincerely for the truth.

Special Year of the Octave. We are making preparations at the present time for a special observance of the Chair of Unity Octave, for the coming January 18-25 will be the fiftieth anniversary of this program of prayer for religious unity. When we recall how the Octave has spread throughout the world, we realize the magnitude of God's grace and goodness. In 1908 it was localized in large part at Graymoor; it was a devotion sponsored by non-Catholics; it seemed to have little hope of survival. But now as we stand on the threshold of its golden jubilee we realize how wonderfully God has blessed and prospered this effort for religious unity, and how He has blessed the Friars and Sisters of the Atonement in their work for Christian Unity.

May we invite you too to help us in the promotion of the Unity Octave for 1958. If you are able to help us, kindly write: Central Office, Chair of Unity Octave, Graymoor, Garrison, N. Y.

Our Lady and Conversions. Pope Leo XIII urged the faithful to use the rosary for the cause of Unity. In the encyclical *Adjutricem populi* he declared: "In Mary God has given us the most zealous guardian of Christian Unity. There are, of course, more than one way to win her protection by prayer, but as for us, we think that the best and most effective way lies in her Rosary . . . not the least among the advantages of the Rosary is the ready and easy means it puts in his hands to nurture his faith and to keep him from ignorance and the danger of error."

Winning Souls for God. More than fifty years ago the French writer, M. Dossat, wrote of Mary these words that have always been true: "The Virgin Mother evokes in us heroic efforts and manly aspirations. From her proceed directly the flames that fire our apostles, the devotion of our admirable religious in all the battlefields of zeal, the faith of the humble, and the constancy of the martyrs. No one could count the acts of valor that she has sustained and the hopes which she has aroused. How many men have remained alive through the aid of her hand alone; how many lost souls have escaped death only because of her arm. . . ."

Meeting of our Separated Brethren. Last September various groups of Orthodox peoples met at Rheinfelden, Switzerland for the 17th annual assembly of the Old Catholic Church. Metropolitan Maximus of Sardis was named to represent the Ecumenical Patriarchate of Istanbul, the leading body of the Eastern Orthodox. These non-Catholic groups are united principally by their opposition to the Holy Father as the Vicar of Christ upon earth. The faithful should not confuse these peoples in any way with Catholics of the Eastern rites who are our brothers and sisters in the faith.

Increase of Catholic Jacobites. Literally hundreds of Jacobite schismatics are received into the Church each year. Recently Archbishop Benedict Mar Gregorios of Trivandum, Travancore, So. India officiated at the reception of Fr. C. A. Abraham in a ceremony witnessed by many prelates and priests.

The Jacobite schism came about from a split of the Syro-Malaherese rite in 1653. A great step toward their reunion took place in 1930 when Mar Ivanios and Mar Theophilos were received into the Church and became Catholic bishops. Since then about 80,000 of this group have returned to the Church of Rome, but the complete conversion is still far off, for more than 800,000 are still members of the schismatic body. *Pray daily for Unity. . . . Join the League of Prayer of Our Lady of the Atonement.*

St. Augustine: Doctor of Unity. "Both of us have baptism; in that we are united. We have the same gospel; in this we are also united. They celebrate with us the feasts of the martyrs; in this we also agree. . . . But they are not with us in all things. They are not with us in their schism; they are not with us in their heresy. And by reason of these few things in which they are not with us, the many things on which they are with us avail them nothing." (*De unitate Ecclesiae*, c. 3). The same principle holds today with those who are separated from the Church.

St. Francis, Patron of Unity. On October 4 we celebrate the feast of our seraphic father, St. Francis, who is not only the Poverello, the Little Poor Man, the replica of Jesus crucified, the ardent lover of Poverty, but the saint who had an intense love for the Holy See and for the Pope. Father Paul used to speak of him as the Saint *par excellence* of Christian Unity. Indeed if all who professed to follow Christ were to emulate the spirit of love exemplied by St. Francis the goal of Unity would be much nearer realization.

Unity League. May we invite you to join our League of Prayer for Unity under the patronage of Our Lady of the Atonement. Or if you are a member, perhaps you might interest other members of the faithful in this holy project. No dues or appeals. Write to Unity League Center, Graymoor, Garrison, N. Y.

See inside front cover for details

OUR LADY OF THE AIRWAVES
THE Ave Maria
RADIO HOUR
DRAMATIZING THE LIVES OF THE SAINTS
SEE YOUR NEWSPAPER FOR TIME AND STATION
PRODUCED BY THE GRAYMOOR FRIARS ST. CHRISTOPHERS INN, GARRISON, N. Y.

Ireland's Noblest Roman

Continued from page 18

of a religious and literary history of the foundation of a model Franciscan House of Studies like St. Isidore's College in Rome."

Nor was he only a bookworm "but a man of action in the fullest sense of the word. He would have run a factory with the same success as he directed a library and was withal a man of tact and initiative, capable of giving sound advice on delicate questions." *(ibid)* Fr. Luke was a model religious in every part of his life, for he believed that he should give good example to the younger student friars.

Some other books that he wrote were the following: a biblical concordance of St. Anthony of Padua; the works of Angelo del Paz, a friar from Mortorio who had died about 1605; lives of Franciscan saints and martyrs; the legation of Philip III and Philip IV; offices for various feasts which he wrote as Consultor for the Sacred Congregation of Rites. His works appeared in Spanish, Italian, Latin and Hebrew. He has been called "the greatest Irishman of all time" and while this title might be open to question, surely no one can doubt that he was one of the greatest of Ireland's heroes and one of the noblest friars ever to wear the wool of the Poverello. He had the feast of St. Patrick inscribed in the calendar of the universal church which had been celebrated in the Franciscan Order since the General Chapter of 1390.

His emphasis on studies was a kind of revitalization of the golden age in the thirteenth century and he seemed to realize "that after the Protestant Reformation books and the work of teachers in schools were destined in part to supersede preaching and become, in fact, the pulpits of the new ages. His eyes were fixed on the future and therefore he aimed at injecting into Franciscan spirituality that eagerness for learning which animated the new religious orders founded in the sixteenth century." (Fr. Gemelli).

He was outstanding in his service to the church. No bishop in Ireland was named without his advice. The Popes and cardinals depended upon him in every important matter and it is said that he could have been a cardinal himself—but the papers had to pass through his hands—and so they were found in his room after his death. Historians say that some of the cardinals voted for him for the pa-

Continued on page 22

Graymoor In Japan

Conducted by Fr. Titus Cranny, S.A.

The new church of St. Anthony. The statue of the saint and the Christ Child is of brown-colored cement, the work of a native artist. The granite holy water font **outside** the entrance is an adapation of the Buddhist custom of having a large stone basin filled with spring water from which worshippers scoop out a little water with a wooden ladle to wash their hands before entering the temple to pray.

IN HONOR OF ST. ANTHONY. *Recently a new church was erected in the Graymoor Mission Territory in Japan. This church in Kikuna, Yokohama, is dedicated to our beloved patron, St. Anthony and was designed by Rev. Karl Freuler, a member of the Swiss Foreign Mission Society known as the Bethlehem Fathers. From years of study and experience Fr. Freuler is convinced that the basic requirements for a mission church in Japan are that it be liturgical, artistic, and economical. Limited funds make economy imperative. Purely decorative ornaments like an elaborate facade and massive doors must be eliminated, while a simple bell tower separated from the church can take the place of a costly belfry.*

What is essential is that the building itself be a fitting place for the priest and the faithful to offer Holy Mass. In mission lands the baptismal font is next in importance to the altar. Here souls are cleansed by the Atoning Blood of Christ and incorporated into His Mystical Body. The church building must furnish the proper setting and atmosphere for the tremendous spiritual realities which taken place at the altar and at the font. Thus the architect must employ all the technical and artistic skill at his command.

* * *

Japanese Style. In Japan the choice of an appropriate style of architecture presents many problems. Churches built in classical European styles are alien to the Japanese spirit and appear completely out of place in an Oriental setting. On the other hand churches built in classical Japanese style, which for centuries has been identified with Buddhist temples and Shintoist shrines are equally unacceptable to Japanese Catholics. In embracing the faith, they wish to break completely with their pagan past and with nothing in their churches to remind them of the religion they renounced. Since as yet there is no distinctive Japanese Christian style of art or architecture, the architect must strive to create one. At Kikuna, Fr. Freuler has attempted to do so, with a church that is both Catholic and Japanese.

His Excellency Luke K. Arai, Bishop of Yokohama, assisted by Fr. Albert Heald, S.A. the Regional Superior, and Fr. Hyacinth Coirin, S.A. pastor of the new church, kneeling before the altar during the singing of the Litany of the Saints. Later the Bishop preached a sermon to the 400 or more Christians who attended the ceremony and officiated at Benediction of the Blessed Sacrament.

The procession leaving the rectory at the beginning of the dedication ceremony.

* * *

REGARD FOR WOOD. Except for the tile roof and the concrete floor, the new church is built entirely of wood—a material of which the Japanese are extremely fond, particularly when it is left unpainted with the grain exposed. The main altar is of white Japanese marble, against a reredos of red brick in which is embedded a large wooden cross (soon, we trust, to be replaced by a life-size crucifix) and six wrought-iron candlesticks. There are no side altars but the place usually occupied by them has been reserved for the baptismal font and a shrine to Our Lady which will be installed later.

The credit for this beautiful new church goes to Graymoor's many benefactors whose generous contributions have made this work possible. Many furnishings have been donated in memory of loved ones by mission-minded Catholics in the United States. But offerings for the following items would be sincerely appreciated.

Baptismal font	$200.00
Statue of BVM	$150.00
Confessional	$100.00
Benediction Set	$ 50.00
Mass vestments	$ 25.00 (per set)

Donations may be sent to Very Rev. Fr. General, S.A. at Graymoor.

* * *

Introducting the Pastor. Fr. Hyacinth Coirin, S.A., the pastor of St. Anthony's Church, comes from Paterson, N.J. Ordained Feb. 11, 1947 he first served as procurator at Graymoor. When the foreign mission group was formed, he was placed in charge of supplies and equipment and 25 tons went to Japan safely under his direction.

After seven months in Japan he was assigned to Yamato Junior College for Girls as vice president and dean of the college department. In 1950 he went to Nakano as the first pastor and established a kindergarten which brought him in close contact with the children and their parents. For two years he has been pastor at Gohra and last June was transferred to the new church in honor of St. Anthony in Kikuna, Yokohama.

See inside front cover for details

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1957 PILGRIMAGE SEASON

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DIALOGUE MASSES 11, 12, 12:45
CONFESSIONS 11 A.M. TO 5 P.M.

Novena to St. Anthony, Sermon, Benediction - 3 p.m.
Exposition of the Blessed Sacrament after 12:45 Mass till 5 p.m.

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FOR GROUPS OF 25 OR MORE

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Pilgrimage Director, Graymoor, Garrison 5, N. Y.
Telephone GArrison 4-3671

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GRAYMOOR VISITORS' DIRECTORY

Franciscan Friars of the Atonement
Graymoor, Garrison, N. Y.

GRAYMOOR

in the heart of the Highlands-of-the-Hudson

Ireland's Noblest Roman

Continued from page 20

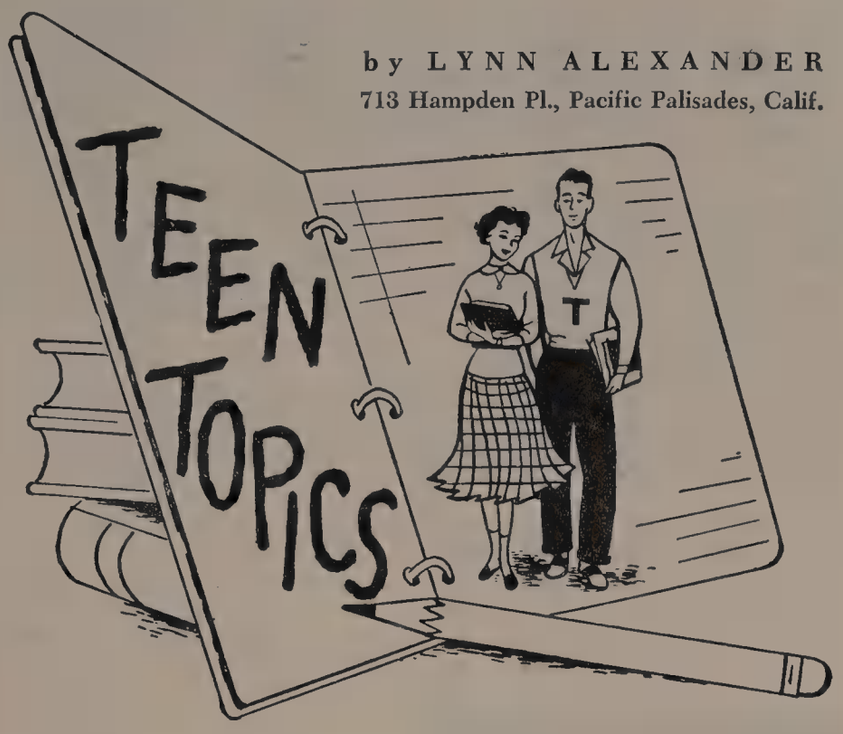
pacy, but he shunned all honors in the spirit of St. Francis. One biographer sums up his work for the Order in these words: "As far as the Friars Minor are concerned no important or difficult transaction was carried through at Rome, during his whole time there, that he did not carry a great part of the burden, and often, the entire weight of it."

The third love of his life, in addition to his affection for the Church and the Franciscan Order, was allegiance to Ireland. Indeed Pope Pius XII called attention to this virtue in his letter of September 22, 1956, addressed to Cardinal D'Alton of Armagh. "In a special way," said His Holiness, "love of country shown in him. In Ireland at that period the enemies of the Catholic name were striving not only to dispossess the people of their civil liberties but also to root out the ancient faith from their minds; so, to the very end of his life, the man of God generously came to the aid of his oppressed fellow-countrymen by every means in his power. Thus he showed the effectiveness of love of one's country when it is joined with truly great love for God."

The Holy Father also told the Franciscans that ". . . in him you have a noble pattern of the religious life, an admirable example of virtue combined with patriotism. Gaze and meditate on his example and courageously imitate him."

Persecution was rife in Ireland at the time. And so Fr. Luke convinced Pope Urban VIII to send Fr. Scarampi as envoy to the Confederation of Ireland (a kind of provisional government) and when he came in 1643 he brought 30,000 Roman crowns (about $35,000) which the Roman friar had collected from the Roman nobility. The Holy Father himself contributed a considerable supply of arms and ammunition for the soldiers. The friar's friendship with Pope Innocent X brought Archbishop Rinuccini as Apostolic Nuncio in Ireland in 1645 and the sum of $25,000. The prelate also brought 2,000 muskets, 4,000 swords, 2,000 pike heads, 4,000 pairs of pistols, and 20,000 pounds of gunpowder. Due to this intervention the famous battle of Berburb the following year was one of the most glorious victories in Irish history. Fr. Luke was a friend of Owen Roe O'Neill, the leader of the Irish forces. He called his homeland by the affectionate names of Dark Rosaleen and Kathleen Houlihan.

Continued on page 28



by LYNN ALEXANDER
713 Hampden Pl., Pacific Palisades, Calif.

Dear Lynn,

I am nineteen and you would think by this time that I would have some self-assurance on dates. But honestly, I feel so uncertain about everything that I am miserable until my date deposits me on my doorstep.

I think the worst part of it, Lynn, is that I never feel well-dressed. I have to work hard to help support the family and I don't have much money to spend on clothes. I never can buy a whole outfit as once but have to buy one article at a time. As a result, I look like I have been tossed together like a salad.

What can I do to get more self-confidence?

With every good wish,
Linda

Our personal appearance has a very direct bearing upon our self-confidence, Linda. If we do not feel that we are well-dressed, we are ill at ease and self-conscious when anyone so much as glances in our direction. Instead of following the conversation, our minds are darting off in all directions with such thoughts as "I wonder if they are making fun of my dress?" "Why didn't I wear something less frilly?," or "I look like a sack compared to the other girls!"

Being well-dressed does not depend upon how much money you have to spend on clothes. Some of the best dressed girls in the world are those who spend very little. The first prerequisite, of course, is a clean body. Each of us should take a bath at least once a day. While we may not look dirty, we are not fresh and sweet smelling until we have cleansed away perspiration and dry skin. Our bodies, especially around our face, secrete oils which become rancid if they are not removed. Hair too gives off an odor unless it is regularly washed. Every part of the body, from head to toe, should always have that well-scrubbed look that is so appealing to others. You'll find too that being very particular about cleanliness will help preserve the fabric of your clothes.

An attractive wardrobe for any teen should include a variety of basic costumes. One simple unadorned suit will always come in handy for those occasions when you are not sure what to wear. Skirts, whether flared or straight line, should be plain so that they may be worn with any type of blouse. Blouses may be frilly or tailored to fit your personality but they should be selected with an eye to the skirts in your closet. In other words, coordinate any new item with what you already have rather than with what you would like to have! Dresses may vary for the occasions which are most frequent but it is always a good idea to have a basic sheath dress and a modest and becoming navy blue or black.

In selecting any apparel for your wardrobe, you'll find that your pennies stretch much farther if you will stick to simple and rather plain styles. This will give you the opportunity to vary accessories and change the garment around with all types of scarves, belts, and costume jewelry. In selecting accessories, wait until you can purchase a good quality. It's much smarter to buy a $5.98 belt of good quality leather than to have three $1.98 belts. Cheap accessories give you a cheap appearance. It's a wise rule to pay a little more so that what you purchase will last. No matter what you are buying for your wardrobe, you should keep in mind that it will be a permanent addition to your apparel.

Fads and frills cut into your clothes budget with a keen knife. A dress or blouse with lots of bows, buttons, flowers, or rhinestones may look like just the right thing in the shop window. But keep in mind that once it is worn, it will be remembered by everyone who sees you in it. Since you don't like to be seen in the same outfit over and over again, you'll soon find that it has lost its charm. In addition, elaborate trims are fair game for the cleaner. Not only will he charge you more to clean the item but you're likely to find that the fancy do-dads are damaged in cleaning.

"Here today and gone tomorrow" fads are short-lived in popularity. By adding them to your wardrobe, you are introducing something which is only temporary. You'll wear it for a week or so and then be tired of it. There is a saying that there is nothing as old as yesterday's newspaper. That goes also for yesterday's fad!

Being well dressed, then, is not a matter of how much money you have at your disposal for clothes. It depends more upon (1) Always following the rules of personal hygiene. (2) Depending upon basic costumes so that you can vary your clothes with a variety of accessories. (3) Buying a few good clothes instead of a lot of cheap ones so that those you buy will be permanent additions to your wardrobe. (4) Selecting clothes which are not overly adorned with gimmicks and eye-catchers. (5) Buying new apparel to coordinate with what you have rather than what you would *like* to have and (6) Steering clear of temporary fads which tend to devour your clothes budget without providing anything permanent.

Being well-dressed demands wise shopping. But it pays off in big dividends. The well-dressed teen possesses self-confidence and assurance. She is not forced to wonder if people are staring at her out of admiration or criticism. She knows that her appearance is both pleasing and appropriate. As a result of this confidence, she gains in poise.

Having a suitable wardrobe means nothing unless you take care of it. No girl should ever start out on a date in an un-pressed dress, blouse, or

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See inside front cover for details

Teen Topics

Continued from page 23

skirt. As she is donning her clothes she should check them carefully for any minor rips or tears. It takes only a matter of seconds to sew a ripped seam under the arms or across the hips. It usually takes longer than that to search out a pin and try to close the tear inconspicuously. If you will get into the habit of using a needle and thread and keep it handy on your dresser, you won't find yourself embarrassed by "gaposis."

It is distracting to any boy to have a girl always fussing with her clothes during a date. The well-dressed Miss Teen of today should have enough self-confidence not to fret about what she is wearing.

There is a new list of Pen Pals ready for you, teens! Just drop me a note with your name, address, age, and twenty-five cents for handling costs. I'll be glad to send it right along to you! Till next month then, God's best to you and yours! †

Little Girls

Continued from page 13

Dianne, the oldest, never dreaming anything would come of it.

But Larry, Jr., was as good as his word and managed to catch his father when he was immunized with a cold, and marched the Lennons in. Mr. Welk listened without comment, then finally said:

"The Cardinal gives a big charity party for children every Christmas. Would you consider singing?"

"Yes," said Dianne, Peggy, Kathy, and Janet all at once. They said a quick yes also when the famous orchestra leader asked them if they would like to appear on his Christmas show, although an appearance before millions on nationwide television was something to think about.

After rehearsals with the Welk band, Bill Lennon, trying not to be nervous, stood around the hall where the bandsmen were. All his nervousness about his daughters' ability to get by with their homespun style of singing vanished when he heard one of the men in the orchestra say to another: "The way those girls sing just makes my heart hurt!"

Television audiences did the rest. One performance brought reams of mail and requests for more of these young larks.

How has all this affected the Lennon household? Does the daily routine of the home revolve around glamorous stars of television—or are these "stars" still just plain Dianne, Peggy, Kathy, and Janet?

Catch Dianne or Peggy dressing young brother Danny or washing and combing Mimi or Pat; hear Kathy humming as she does the supper dishes and watch Janet wielding a dustcloth, and you'll know success hasn't changed these youngsters one iota. They wouldn't know how to be spoiled, nor would the family allow it if they did show signs.

Mrs. Lennon frankly admits, with nine to cope with, she doesn't know what she'd do without her willing helpers. All get good grades in school, too,—attending St. Mark's or St. Monica High. Missing one day a week due to their television schedule, they are given special lessons by the Sisters in order to make up, and manage to come out ahead.

It is by no means certain the girls

will continue in show business when they are older, despite their auspicious start. Peggy has deep thoughts of becoming a nun—Kathy has had the same idea. Dianne, a sports enthusiast, hasn't made up her mind, nor has ten year old Janet, whose initial shyness has evaporated since she has somehow become the spokesman for the group.

Every evening after the smaller children are tucked away, the Lennons sit together in the comfortable living room of their big house and rehearse. This isn't work but fun, and goes on for an hour, with suggestions from Dad, hidden behind his evening paper but listening nevertheless.

"Speaking of their harmony," he says, "it is the old-fashioned barbershop variety, without mustaches."

They love to sing, these four, but their success isn't the biggest thing in their lives.

"It's a God-given gift, and we're grateful for all that has happened to us," explains Mrs. Lennon. "But our religion is the center of our life."

If the Lennon household is abnormal in any way, it isn't because it is touched by the bright light of fame but because it is so happy. Everybody gets along affectionately with everybody else, there's love and consideration from all members.

It is, after all, *harmony* that distinguishes the house where the Lennons live! †

Deadline for Danny

Continued from page 15

early week-end smash ups and drunks. There was a house break and entry, and a small factory fire down at the south end of town, probably good for three paragraphs in the Sunday edition of the Berwick Call. And there was that report the city desk had asked him to check out. Something about a kid named Smolinski running away from home. All routine stuff.

Later he had dropped over to police headquarters for the usual check. On other Saturday nights the desk sergeant joked about the "boy reporter" looking for the big story. Tonight it had been different. Sergeant Clancy wasn't in a jovial mood. He offered a cool greeting as the Call's local man approached. Danny sensed that something was up.

Back in the detective squad room he got confirmation. Harrigan was grim. Hunched over his roller top desk, preoccupied with a scrap of dirty, torn paper, he glanced up and nodded curtly. In the next thirty seconds Danny got the picture.

Handing over the ramson note, Harrigan filled him in on developments in the case up to now. The department was doing all possible, but so far they hadn't gotten anywhere All leads had been checked, every known suspect—cranks, crackpots, the bums who frequented the east side of the tracks, the perverts—had been questioned. Nothing so far.

"Outside of the department, you're the only one who knows about this," Harrigan had said. There was a pleading note in the detective's harsh voice which at any other time would have been comic. It wasn't now. "We're asking you to hold up before phoning your desk on this to give us a little time. If this . . . whoever this kidnaper is, gets wind of the fact we're after him, the Smolinski kid might not have a chance."

Harrigan put his face close to the reporter's. "Will you do this for us fella, for the kid? Will you give us just until ten tomorrow morning? You

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Graymoor Gift Annuity Plan

IT IS A CURIOUS REFLECTION on our human nature that we spend much of our time worrying about poverty—despite the fact that we live in the richest country on earth and that our standard of living is highest in the world. And the better off we are, the more we worry. I saw, in a poll taken a few months ago, that people with incomes of over $100 a week worry far more about finances and getting ahead, than those with lesser incomes. As an illustration, the poll cited a man with $60 a week income being perfectly happy with a $325 second-hand car which he bought and paid for, while many with high-priced new cars listed "upkeep and trade-in of auto" as a major headache each year.

America is such a comparatively young country in so many areas, that not very many people living in it can look back on an unbroken life of absolute security in the shadows of some family manor. Most of us, I would imagine, have experienced some degree of poverty during our lives. The bulk of the really "successful" people I know, recall very hard times, especially during the Great Depression that began on October 24th, 1929, lasted—in its "panic stage"—for a mere 23 days, and in that period beat 25 million investors to their knees. After the wake of suicides, utter bankruptcies and such, the depression "levelled out" to a dull and stringent business economy, causing a decade of great hardship that was not eased until the second great war.

The psychological aftermath of that grim depression is probably incalculable. Many a parent living today and raising his family, is still haunted by those "dirty thirties." Many a man, "burned" by the 1929 stock-market crash, so lost his initiative that he failed to take advantage of many golden business opportunities in the years during and after the war. Others—remembering the dark cloud of worry, debt and despondency that hung over their childhood homes—have dedicated their lives to ensuring "security" now, no matter what the cost.

It is to them that I particularly dedicate this month's talk.

As husbands and fathers, we have that unwritten obligation to provide security for our family. However, to attempt to gain utter and absolute security in this world is indeed a formidable undertaking. Men with millions may feel they have it, but time proves them wrong.

I doubt if anything illustrates this more vividly than a bit of research conducted by a well-known service club not too long ago. This club was interested in finding out what happened to ten of the world's largest financiers, meeting in Chicago's Edgewater Beach Hotel in 1923.

Present were Charles Schwab, president of the world's largest independent steel company; the president of the National City Bank; Samuel Insull, president of the nation's largest utility company; Richard Whitney, president of the New York Stock Exchange; Ivor Kreuger, head of the world's greatest monopoly; along with five other equally famous companions.

How were they faring 25 years later? That was what the researchers wondered.

They were able to find the fate of eight of them. Schwab lived on borrowed money for five years before his death and died penniless. Insull died a fugitive from justice, in a foreign land, and likewise penniless. Kreuger committed suicide. One of the ten was pardoned from prison, to die at home. One died abroad, and insolvent; another was insane.

Their story proves dramatically enough how fast "the security of riches" can vanish. Man's temporal world is never safe: if ten financiers such as these could not create "security" with their "inside information," powerful influence, connections and working capital, we delude ourselves if we think nothing can ever take "it" from us.

The real tragedy is that we worry at all. Or, worse, that we brood so long over what *might* happen to us that we actually forget how to live—and we lose all the enjoyment of living.

Today, more and more economic experts are predicting that "within a decade, the poor will be abolished"—simply because everyone in America will be quite well to do. By the look of things, they may well be right.

But supposing they're wrong. Suppose we enter a period of recession—(it seems unlikely, barring foreign conquest, that the grim poverty of the thirties will ever return again)—how will we fare?

Naturally, that depends on *us*, much moreso than on the amount of property we now hold, or the amount of money we have in the bank. Significantly, those worst hurt in periods of economic upheaval are usually those with the most to lose. But this is not foolproof—the real insecurity we have is within ourselves. A man with a million *may* have lots of that inward security; but the odds are that ordinary people, used to grappling with everyday worries and problems, will be much more adept at facing a crisis.

There *is* a security, however, that each one of us should build up. Primarily spiritual, it has many earthly fruits: strength of character and mind, courage and abundant resourcefulness for whatever the morrow brings.

It sounds trite to remind Catholics that it profits a man *nothing* to gain the whole world and lose his soul. Reason balks at the idea of God giving man a yielding earth, to enjoy and hold in trust, and then allowing him to starve. Today as yesterday, not even a sparrow falls without the Father knowing.

So you don't own a Palm Springs home with two swimming pools? You don't take a yearly trip around the world? You don't eat clams in Boston?

Have you ever met a millionaire whose stomach has been "shot" by years of dissipation and worry? Perhaps the little home you do have—the one that seemed the epitome of possession when you first gazed on it—seems dull and shopworn now. It probably is, too! The point is that, in eternity, it—and all other worldly possessions—will look even less appeal-

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Mostly for Men

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ing. You'll really wonder how *anyone* could have been so baby-minded as to get wrapped up in possession of money and goods. Man's "materialist" life-span is very, very short—especially is you consider that he is 20 or 30 before he begins to desire much by way of worldly possessions at all. That leaves him perhaps 30 to 40 years of going after material wealth. Not much against eternities of time, eh?

We do have to be practical. We have to be good and prudent stewards of the goods God gives to us. The whole secret is to recognize these goods for what they are: just goods, to support our family, to use unstintingly to accomplish as much good as we can.

Amazingly, it is those with this attitude who usually accomplish the maximum of earthly security. A man I know once explained to me how he made a small fortune in the stock market.

"At first," said he, "I lost a few hundred dollars, all because I was playing with too much ignorance and too much caution. Finally I said to myself: 'I've got a thousand dollars in there that will neither make nor break me. If it 'makes' me, I can do much good. If I lose—well, all I lose is money!' So I went ahead and played it the way I thought it should be done." (I met him when was making a contribution to a church-building fund.)

I knew an old German "dirt" farmer, with little education, who survived both the depression and five years of crop failure. Today he is well off. "All I ever asked God for," he said, "was the strength to do an honest day's work. In due time, God opened the door. As a matter of fact, He practically handed me all the land my neighbors abandoned as worthless. They didn't have the faith to wait for God's blessing."

There's a lot of thought behind his simple explanation.

It was General McArthur who said: "Today there is no security; there is only opportunity." Someone else wrote: "One man with courage makes a majority." Combine the two, and you have quite a success formula for today.

The only poverty men should fear is of mind and heart and spirit. Material poverty can be easily overcome in a land like ours—a land so rich that it still shines like a beacon on which the eyes of so many in the world are fastened.

If we have strong minds, strong backs and—more important—the strong faith of Christians, our destiny is where it should be: in our hands and the hands of God. †

"go teach ye all nations"

The Graymoor Priest, in the footsteps of Christ, goes through the world winning souls for God's Kingdom. His is a satisfying life of high adventure that calls for deep charity and sacrifice. Young men of High School and College age are invited to join us in our noble, thrilling work.

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Deadline for Danny

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have my word you'll get the first break as soon as we can give out anything."

It was a long speech for the normally abrupt Harrigan. In his three years on the Carlton City beat Danny had never seen the tough hided lieutenant soften like this. Not even on that night when they'd pulled his pal, Detective Baker, out of the river with a couple of hood slugs in his back. But then he had never seen Detective Harrigan with a kidnap case on his hands.

"You're putting me on a spot, you know that lieutenant," Danny said. Then, after a pause, "Give me five minutes to think it over, will you?"

"Sure kid, take your time, but remember a life is at stake here—a life against a lousy news story."

Now Danny was outside with his thoughts. He checked his watch. Ten past eight. He'd have to decide soon. If he was going to call in the story, there would be just about enough time to round up the facts and give them to a re-write man at the Call's main office in Berwick.

If he called in the story, by morning it would be all over town. He didn't have to be told what might happen then. But Harrigan had drawn the grim picture for him anyway. The kidnaper, some deranged character, judging by the note, might panic at the publicity; then they could start looking for the victim's body.

If he didn't call in the story, the budding newspaper career of one Daniel Conners Jr. was finished before it had gotten off the ground. Then again, no matter what he did, chances were that by morning the story would be on every front page in the area anyway. How could you keep a thing like this secret?

Danny took a long draw on his cigarette and smiled bitterly. Would the Newton City News hold the story if they got wind of it, just because some hick cop had made a dramatic plea for a kid's life? Danny knew the answer to that one. Having a tip, phoned in by some Carlton City resident (who'd get a few bucks for his trouble), the News would banner the story on page one. Inside there'd be a detailed story by the paper's top crime writer, complete with an interview of the victim's parents. In their next edition the News would run an on-the-spot photo layout – the victim's picture, his parents, his home and school, his dog. They'd probably even have a staff artist's diagram of the kidnap area. Sure, the News would hold the story. They were real understanding that way.

The illuminated clock on City Hall up on Main Street showed 8:21. Danny brushed a mosquito from his neck and tried to forget Lieutenant Harrigan's plea. He thought of himself, of his future on the Call, on other, bigger dailies.

This was his first big break since joining the Call. Oh, he'd had his share of run-of-the-mill crime sto-

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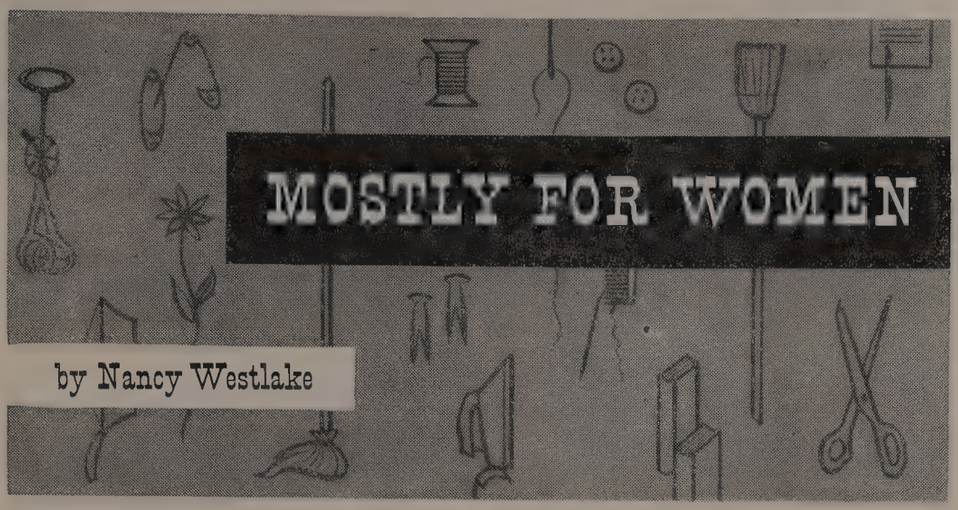

BLESS MY GAZEBO!

WELL, BETTER LATE THAN NEVER, I suppose. You could have knocked me over with feather boa last Sunday when I saw a feature story in our newspaper's Pictorial section which extolled the architectural virtues of the so-called Victorian House!

After at least two decades of functional design and dearth of decoration, is it possible that builders may return to the stained glass fanlight and the octagonal summerhouse? Somehow, I doubt it . . . ours is not a generation given to clutter of a conventional sort . . . shawls thrown over the piano top, bronze lampstands with life-size Cupids and Psyches. Still, it's nice to know there's a radical element somewhere in the U.S.A. that favors fancywork and ecru antimacassars. Romanticism is not yet dead; a thing I feared.

Everything today is *stark, real, dynamic, functional, essential, "in tune with the times," atomic.* Since someone has aptly called this "The Age of the Aspirin" perhaps such jarring, naked adjectives are to be expected as approved ad copy for a nerved-up public. I suppose "in tune with the times" doesn't connote anything upsetting, until you realize that the tune of the times is dissonance; but *atomic* I don't even want to think about!

Words one seldom sees used as persuasive copy nowadays are Victorian words like *pleasant, ease,* and *peaceful.* They just don't apply to the pace of our lives, I suppose. And the adjective "Victorian" itself is popularly understood as old-fashioned, in a derogatory sense; conservative to a warped degree, especially in matters of morality; outdated.

No doubt the era brought this onus on itself by the smothering of real values under materialistic "gentility" and its stifling of natural approaches to physical facts with prudery and ostrich-ism. The lambrequin, if anyone still remembers that remarkably ugly household article, is a perfect symbol of the age. An apron-like edging made of such various materials as velvet, leather-and-beadwork, or even woven wicker, its sole purpose was to hide the bare edges of whatever it adorned: mantle, table or bookshelf. No matter how basic and plain an item of furniture might be, it could be made to look like something else, or hidden altogether by the judicious application of this sort of thing. And what the Victorians did to their mantles they did to their morals, their motto being "If you can't see it, it isn't there." Perhaps their pleasaunce, ease, and peacefulness were purchased at too high a price after all.

Nevertheless, the only place I've seen sedative adjectives of that sort lately was in a medical journal advertisement for Miltown-type pacifiers . . . which I understand are selling like peanuts at a circus this year. Is it possible that Modern Man, modern as he is, doesn't *want* to feel dynamic all the time? It is to laugh, as my grandaunt (a decided Victorian) would say:

We can't all live in Victorian houses (and with all that dusting, do we want to?) but we can borrow a trick or two from those dusty decades that just may do away with our craving for tranquilizers. I'm starting a branch of the Back to the Hammock Society in my yard, just as soon as the sun comes out again. For rainy days, the effect of a rocking chair is just as good. Victorian fixture that it is, the rocker has a more calming influence on me than a pound of Equanil. So if I can't sun myself these October days, I'll sit and knit instead. Matter of fact, I may even take up fancywork. No lambrequins, of course . . . but it's not too soon to start on Christmas presents, is it? I think I'll while away the autumn evenings with embroidery . . . possibly some beaded suspenders for Frank, an afghan or two, and a pillow for myself: with a dove-and-olive-branch on one side, in multi-colored thread, and "What is Home without a Mother?" on the other.

BOBBING FOR APPLES . . .

. . . is lots of fun, but dishing 'em up some fancy way is even more so. Herewith, three favorite Westlake appledandies: one for breakfast, one for lunch, one for dinner. And if there's anything left over . . . eat it with cream!

Apple-nut Muffins

Make up your favorite plain muffin batter, or use the following, which is cheap and good:

Sift 2 cups cake or bread flour with
- 1 teaspoon salt
- ⅓ cup sugar
- 3 teaspoons baking powder
- ¼ teaspoon mace

Then add, one after the other
- 2 eggs
- 2 tablespoons melted butter or margarine
- 1 cup milk (canned milk makes a richer batter)

Stir the liquid into the dry ingredients as quickly as possible, leaving a few lumps here and there. Now butter your muffin tins (this recipe makes about twenty tinsful) *generously,* and line the sides, about four slices per tin, with tart apple pieces.

Add 1 cupful of walnut meats, chopped, to the muffin batter . . . mixing them in quickly. Now pour the batter into the apple-lined tins and top each muffin-to-be with a dab of butter and a sprinkle of sugar. Bake at 400 F. for about 15 minutes, give or take a few peeks in at the oven door. These make a perfect accompaniment to eggs scrambled with bits of ham and topped with a sprinkling of Parmesan cheese. But on to luncheon! An old favorite with a new twist is

Carrot Crunch Salad

Using the coarse part of the grater, make about 1 cupful grated carrots per person. For the purposes of the recipe, we'll pretend we're feeding six. Now add 3 cupsful chopped apple bits . . . not too tart, but crisp. Then mix and stash away in the refrigerator while you make up the dressing:

To half a cupful mayonnaise or mayonnaise-type salad dressing add just enough canned milk to thin creamily . . . say two tablespoonsful. Whip lightly with a fork and add half a cupful raisins and the same amount marshmallow dressing. Serve on crisp lettuce leaves with rye crackers or toast rounds, oven-buttered.

A warming, hearty dinner dish is Apple Betty or "Brown Betty," as my

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See inside front cover for details

Mostly for Women

Continued from page 27

grandmother called it. I still use her recipe, but with my own variations. I hope you'll approve:

Apple Nancy

Grease a large, oblong Pyrex dish (suitable for bringing to the table). Butter, as always, is best for this purpose . . . but go ahead . . . *use* margarine . . . Now line the bottom with generous slices of tart apple and sprinkle them with toast crumbs . . . one slice crumbled will do; enough brown sugar to cover, several dashes of cinnamon and a few plump raisins. Repeat this process by layers until you reach the top of the baking dish, or rather, stop within an inch of it, to allow for bubbling juices.

As a topping, dot with generous pieces of butter. I leave the raisins out of the topmost layer, since raisins *have* been known to burn and spoil the party.

Let bubble away for an hour or so in a medium oven, and serve hot with cream or (let's be exotic!) *sour* cream dolloped on top. The only thing I have left to say is

YUM! (and a happy Halloween). †

Deadline for Danny

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ries. Carlton City, though modest in size (pop. 15,000), was just across the river from Newton City (pop. 5,000,000) and got the overflow of the big town's crime dregs. Tonight was different. Like Lieutenant Harrigan, Danny had had no previous experience with kidnap cases.

For a newspaperman it should have been just another story. But it wasn't for Danny. Harrigan had asked him to forget he was a newspaperman. If he cooperated with the police he knew that no self-respecting city editor would hire him again. He'd be lucky to get a copy boy's job on that little weekly over in Beltown.

The City Hall clock struck 8:30.

The newspaper business was too much a part of his life to give it up now. A call to the city desk now and he'd have it made. There might even be a by-line if they let him do the follow-up story and he'd be on his way.

The Smolinski kid's old man had broken down at the station house, according to Harrigan. His mother was under a doctor's care. What was that the Lieutenant had said? Publicity might panic the kidnaper; an innocent kid might die because of a newspaper story . . .

Maybe it was just a gag. Young Charlie Smolinski got mad at his folks, went to stay with a relative for the night. Maybe some crank was just . . .

The lights in Carlton City police headquarters were just going on as Danny checked his watch again. Wasn't this a cop's job? What did one reporter have to say about whether anybody lived or died? Harrigan was being dramatic.

Danny flipped his cigarette into the darkness beyond the perimeter of green light cast by the lights of the station house, turned the knob on the screen door and walked briskly into the squad room.

Harrigan was just hanging up the phone on his desk. "Made up your mind kid?"

"Yeah, lieutenant, I have." Danny slumped into a chair alongside Harrigan's desk.

"Then you'll go along with us—just until tomorrow morning?" The reporter nodded wearily.

"Thanks, I knew you would. You'll never . . ."

Danny didn't wait to hear the rest. He wasn't thinking much about being a hero. He was thinking of the dream he'd always had about being a reporter on a big paper. How he'd always planned just what he'd do when he got his first big break. At the door of the station house he paused. "Brother, you're a prize sap," he told himself.

Danny Conners turned the key in the door of the Berwick Call's Carlton City office early Sunday morning. Under his arm he carried a copy of the Newton City News. Inside he could hear the fretful ringing of the direct phone to his paper's city room in Berwick.

Spreading the copy of the News on his desk, he picked up the receiver.

"Conners, is that you?"

Danny eased into a nearby chair, put the phone to his ear and stared at the banner headline before him: CARLTON CITY KIDNAP VICTIM SLAIN.

"Conners, what the . . . are you listening?"

He knew what Hoyt was about to say, but he listened to the Call's city editor anyway.

"Yeah, I'm here Jack," he answered at last.

"Know what happened on your beat? Read the Newton City News this morning? Of course you did . . . good paper there, reporters always on the ball . . . aren't your pals over at headquarters letting you in on the news these days, or didn't you want to cramp the News' style?"

"Listen Jack, you don't understand, the cops down here asked me to hold off until this morning, the kid's life was in danger . . ." Danny stopped abruptly. How could a newspaperman explain missing what was probably one of the year's biggest stories to his city editor?

Danny moved the receiver away from his ear. Leaning back in his chair, he placed the phone on the desk. Hoyt's tirade crackled from the dormant receiver. "You call yourself a reporter? Why you lunk head. Do you realize that we were beat in our own territory? Now listen . . ."

But Danny wasn't listening. Getting up, he carefully folded his copy of the Newton City News, glancing briefly at the little box announcement on page one. "We pay for news tips—phone NE 6-0007."

He hung up the droning receiver, removed some neatly folded copy paper and pencil from an inside pocket, and placed them on the desk top. Out on Main Street Danny took a last look at the gold-lettered sign on the front door of the Call's Carlton City branch. He had written thirty to a job and a dream. But he'd be able to sleep tonight. That was something to be grateful for, wasn't it? †

Ireland's Noblest Roman

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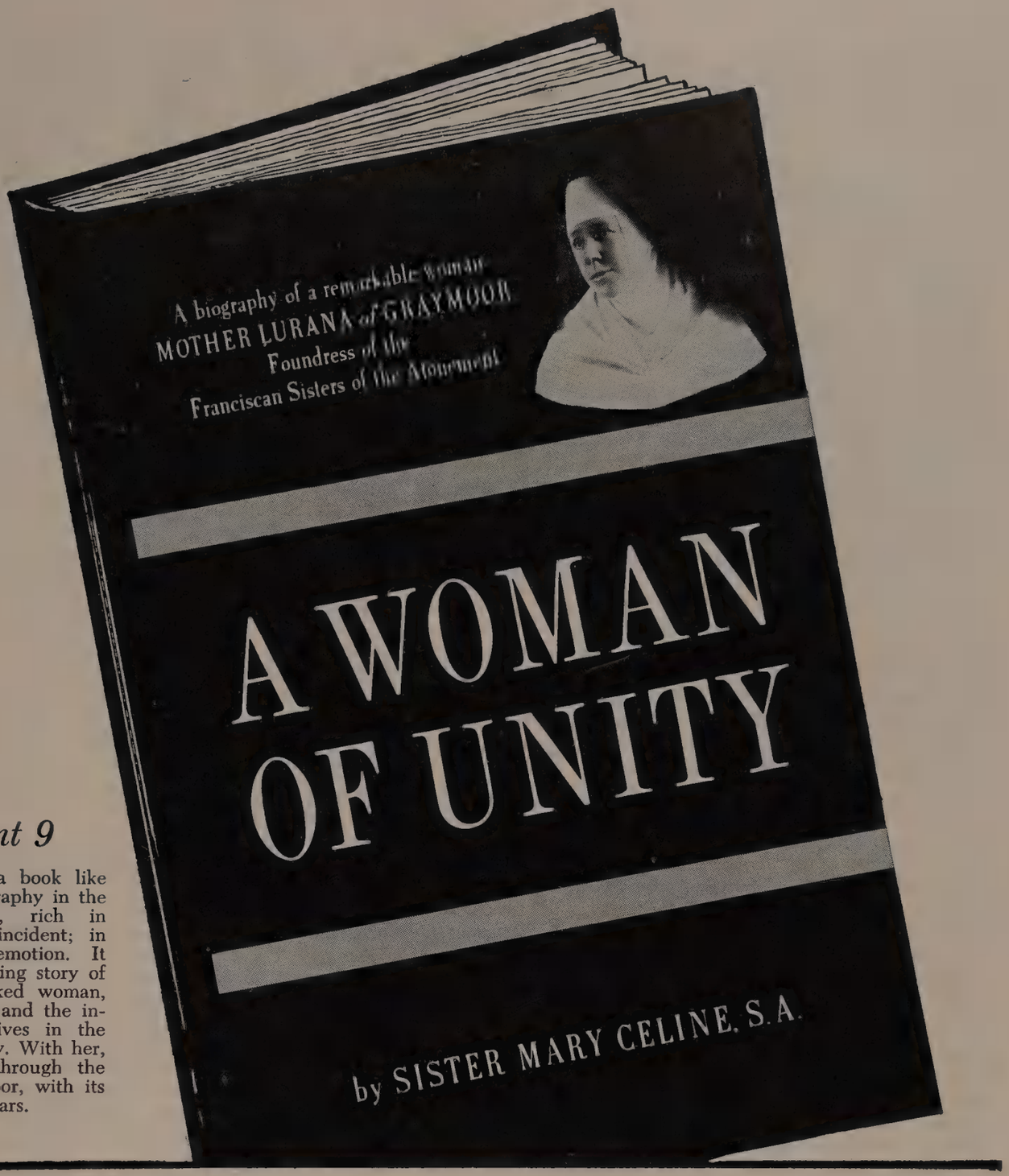
Death came quickly and quietly in St. Isidore's where Fr. Luke spent more than half of his life. He seldom left Rome, except to go to Assisi, and a few of the cities in northern Italy. ". . . his piety was equal to that of his learning" writes one biographer, "and his death was that of a saint." It was November 18, 1657 when he breathed his last.

Now on the third centenary of his death Luke Wadding's greatness is receiving some of the recognition that it deserves. A new college at Gormanston in County Meath, Ireland has been dedicated to him; it is under the direction of the Irish province of Franciscans. The Holy Father wrote an encyclical letter about him which we have quoted, the Father General of the Friars Minor also sent a letter to the Irish Friars, and Cardinal D'Alton, Eamon De Valera and other notables of Church and state took part in celebrations in his honor.

The humble Irish friar can do nothing to prevent the praises heaped upon him now. They are the rewards of history, by those who appreciate his greatness as a churchman, a Franciscan, and an Irishman. His name deserves to be held in benediction—and it deserves to be spread far more widely than it is. †

Graymoor Gift Annuity Plan


A biography of a remarkable woman
MOTHER LURANA of GRAYMOOR
Foundress of the
Franciscan Sisters of the Atonement
A WOMAN OF UNITY
by SISTER MARY CELINE, S.A.

Installment 9

Rare today is a book like this . . . a biography in the great tradition, rich in character and incident; in thought and emotion. It tells the engrossing story of a strongly marked woman, of her conflicts and the intertwining of lives in the past half century. With her, you will live through the birth of Graymoor, with its laughter and tears.

Chapter 6—(Continued)
Shepherdess of Wandering Sheep

Sisters Edith and Amelia had already become novices on May 3. In their retreat conferences, Father Paul gave them "Five Stones" which they were to keep and by which they were to slay the spiritual enemies of the Church. These he listed as: the Holy Habit, the Abiding Presence, the Ostensorium, the Rosary, the Chair of Peter.

After the pattern of Saint Clare of Assisi, Mother Lurana at first planned to have a cloistered branch in her Community. The other group, the missionary Sisters, were to follow the Rule of the cloistered Religious in so far as their mission work would allow. A habit peculiar to the missionary Sisters had already been fashioned. Later, however, this religious dress was discarded as unadvisable and impractical. The same kind of habit, similar to that of the Poor Clares, should be worn by all her Sisters outside as well as inside the convent, Mother Lurana decreed. Her spiritual daughters were to be at the beck and call of all to whom they were to minister. Thus, they would be ready at a moment's notice to answer any summons of charity. The entire Community, then, was dedicated to missionary work without, however, entirely abandoning the thought of the cloister. In fact, many customs of the cloister were retained, particularly the recitation of the Divine Office. And the Rule as it now stands, with its final approval by the Holy See in 1946, provides for a cloistered branch, which will be established in God's own good time.

As in all religious Communities, these Feasts of In-

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vestiture and Profession were from the very start red-letter days at Graymoor. Of the material side of the celebration, however, we read that for "breakfast every particle of food had been received as an alms with the exception of the malt coffee. This had been purchased at seven cents a pound." How like the delightful "Little Flower of Saint Francis"! The running brook, the crust of bread, the table rock of the 13th century had given place to the uncovered deal wood table, the alms breakfast with its seven-cents-per-pound coffee of the 20th century.

With the reception of the novices, the recitation of the Divine Office was carried out at stated times during the day and night. The Sisters rose at midnight for Matins and Lauds and there in the little wooden chapel sang God's praises from large, ponderous breviaries which must have been heavy and cumbersome. The Office was chanted in English, an approved translation of the Roman breviary. Mother Lurana imparted her own love for the Office to her Sisters. "We are most happy in the recitation of the Office," she wrote, "and Our Lord will not take it away, He is not like that, for His words in the soul are deeds, as Saint Teresa said so well."

The fasts were very rigorous in those days, perhaps often because of sheer necessity when there was not enough food in the larder. Each Friday, however, was a day of complete fast until evening. This was done in honor of the Sacred Passion in atonement for the sins of the world. For years the diet was to vary very little, except on the greater feasts of the Church. Potatoes, oatmeal and bread were the usual menu. Christmas of course was always the exception. Mrs. Evans, Sister Amelia's mother, saw to that. And St. Nicholas, with his reindeer and sleigh, was never so welcome as was that huge, wooden barrel which arrived at the Garrison freight office a week or two before Christmas from Omaha, Nebraska. How one clumsy barrel could possibly contain such a marvelous variety and quantity of food and clothing was ever a mystery to the Community.

As the happy days of 1901 flew by, there was but one discordant note to jar the even tenor of the Community life, that discordant note was Sister Martha. It pained Mother Lurana deeply to see the almost belligerent attitude she assumed toward the Roman Church, its doctrines and its Saints, even though she was sincere in her devotion to the Person of Our Blessed Lord. The Mother Foundress hoped that eventually she would come to recognize the divine authority of the Church.

During those first days in the Dimond house, Mother Lurana, it will be remembered, had undertaken the heavier portion of the housework. One of Sister Martha's light duties was to clean the small oratory where the Sisters said their Community prayers. Noticing that the statue of Saint Francis had not been dusted for several days, the Mother Foundress called Sister Martha's attention to the "dusty saint." Sister Martha defiantly replied that she had no devotion to the Poor Man of Assisi, nor would she take care of a graven image; her prayers were made directly to God. Gently but firmly, the Mother reminded her companion that "cleanliness is next to godliness"; that of all places in the world, a convent should be neatest and cleanest; furthermore, that the statue of the Saint was placed before their eyes to remind them of one who while on earth had loved God with the tenderest love and who was even now loving Him forever in Heaven. Whereupon Sister Martha gave the statue a most vigorous dusting, not, however, because it put her in mind of Saint Francis, she assured her Superior, but only because it was another piece of furniture!

As the Society grew more and more pro-Roman, Mother Lurana's first companion became more hostile, until finally it was decided that she must leave Graymoor. This she did in the early part of 1902, accusing the Society most vehemently of its Romanish tendencies. And indeed the accusation was true, perhaps more true than even the members of the Society themselves realized. We find them eating meat on a legal holiday which fell on Friday because "the Holy Father Pope Pius X gave a dispensation to eat meat." And again, in writing of the Feast of Saint Peter's Chair, Mother Lurana said, "The Venerable Pontiff ended his loving words, on Reunion, with 'Courage!' How grateful we are that this message should come to us on the Feast so dear to us. Yes, we will take 'Courage,' dear Holy Father. *Ora pro nobis!*"

Whenever Father Paul accepted an invitation to preach, Rome and the Holy Father were his usual themes, in season and out of season. He had a most pleasing voice and oratory seemed to come natural to him.

Father Paul had always been in great demand as a preacher. In 1901, when the Anglican Archdeaconry of Long Island was to have its autumnal meeting in Greenport, the rector of the parish church, a college chum of Father Paul, invited him to preach the opening sermon. This was *the* event of the evening. The Father Founder in accepting the invitation intimated that he would talk of Unity and the Chair of Peter. This letter filled the Reverend Rector with dismay. A little ruse was accordingly arranged, whereby the rector hoped to change the plans of the speaker. Quite by accident, as it were, he boarded the train on which the Graymoor Friar was travelling. Casually he remarked that he hoped the sermon would not be "too High" as his parishioners were extremely Low Church.

Father Paul's mind was in a state of perplexity. If he preached on the Pope his hearers would be offended; if he did not preach on the Papal claims, he felt it would not be pleasing to God. Even when the service actually began, the preacher was still in doubt. Presently, a clergyman came to the lectern to read the lesson from the Prophet Ezechiel. "Son of man," he thundered forth in a powerful voice, "rise and stand upon thy feet and thou shalt speak My word to them, whether they will hear or whether they will forbear. And thou son of man, be not thou afraid of their words, though briars and thorns be with thee." That settled it! The Graymoor Friar accepted the Prophet's message as God's Will. Taking for his text the words of Saint Peter to the lame man, he quoted, "Silver and gold have I none, but such as I have give I unto thee; in the name of Jesus Christ of Nazareth arise and walk."

He proceeded to compare the lame man to the Anglican Church. If only the Church of England would once more take its marching orders from the successor of the Prince of the Apostles, what a mighty missionary force would the English-speaking nations become. As he continued in this strain, the tenseness of the congregation, especially of the clergy present, became more apparent. At length, the presbyter, who had, unknowingly, been God's instrument in the preacher's choice of a sermon, turned to the Archdeacon. "You cannot allow that man to go on preaching such popery," he exclaimed. "You must stop him off." The Archdeacon did stop him off, immediately, and in a rather dramatic manner. Holding the collection basket on high, he shouted in a loud voice. "So let your light shine before men that they may see your good works and glorify your Father Who is in Heaven." This was the signal for the vestrymen to take up the collection! Father Paul at once stopped preaching and returned to his place, but the last words he uttered were, "The Chair of Peter!"

(Continued next month)

At St. Anthony's Feet

ST. ANTHONY, U.S.A. The following places (towns and cities) are named for the Wonder-Worker of Padua in our own country: St. Anthony, Idaho, Indiana, and Iowa; St. Anthony, Michigan (Temperance, P.O.); St. Anthony, Minn. (Albany, P.O.); St. Anthony, Nebr. (Platte Center, P.O.); St. Anthony, North Dakota (Napoleon, P.O.) and St. Anthony, North Dakota (one in Fargo diocese and the other in Bismark diocese). Of course the largest and most famous city of St. Anthony is San Antonio in Texas. But for the sake of the record there is a Padua, Minn., with Sauk Centre as the Post Office and Padua, Ohio, with Fort Recovery as the Post Office. There are also falls and rivers named for him. We should be pleased to hear from you if there is any other town bearing his name as well as any body of water or area (woods, etc.).

ST. ANTHONY IN RIO. The status of the saint in the convent named for him on the hill of Santo Antonio in Rio de Janeiro was made a captain of the Portugese Army after his help had been sought in driving out the French in 1710. His salary was given to the monastery. In 1810 he became a major; in 1814 advanced to lieutenant colonel and was granted the Grand Cross of the Order of Christ (one of highest ranking honors in Church). But in 1914 he was retired without pay.

The friary and church were erected between 1608 and 1615. One may reach the church by going through a tunnel and taking an elevator to the top. The church is adorned with blue tile and old paintings; it holds the tombs of the first empress of Brazil and of the Infante Dom Pedro de Bourbon. The crypt contains the body of a Scot soldier of fortune known as "Wild Jack of Skelater." This man was in the service of the Portuguese government when it was functioning in Brazil during the Napoleonic wars and was appointed the first commander-in-chief of the Brazilian army. Near St. Anthony's is the Church of St. Francis of Penitence built in 1775 with a simple exterior but with a lavish interior.

THE CANONIZATION OF ST. ANTHONY. Pope Gregory IX, formerly Cardinal Hugalino, was nearly 90 years old when he canonized St. Anthony of Padua. The Holy Father had heard him preach in Rome a year before Anthony died and called him Living Ark of the Covenant. He canonized the saint less than a year after his death, a swiftness unique in the history of canonizations. When some questioned this quick action, the fiery Pope replied: *I knew him.*

When St. Anthony was canonized in 1232 it was as though the whole Catholic world knew of it, for they poured into Padua for the glorious event. The townspeople were beside themselves with joy and the burning candles of which the biographers speak were but a symbol of the flaming love of the faithful. Some candles were of such a size that they had to be brought by carts and then carried by as many as 16 men. The wick seemed to be a lantern burning in a pool of glass; the candle was delicately ornamented with gold and silver. Some university students brought one so high that it reached the ceiling of the church and several feet had to be cut off so that it might stand upright.

DEVOTION TO ST. ANTHONY. "The accessibility of Anthony to all forms of prayer is the basis of his universality. He is not the patron of one section of believers but of all; not the saint of one nation; not the saint of the little temporary popularity, but immensely and persistently popular all down the ages. He has an eye to the little, almost the comical trials as well as to the heavy ills; he not only cures the more monstrous evils, but he is famed for an understanding of the hidden trials of the spirit, which often burden more heavily than the afflictions that are visible. There is a rhythm even in worship: saints retire, others are re-discovered and new ones arise. But Anthony is distinguished even among the saints in this: that while his cult is universal in impulse and variety, it is static also throughout the ages."

THE WORLD OF ST. ANTHONY. "The world known to St. Anthony was much smaller, in the material sense at least, than the modern world. All the Western hemisphere and a great part of the Eastern were as yet unexplored: all the land of the two Americas, Canada, California, and even Australia, as yet known, at any rate to the popular mind. Something of the vastness of the Pacific Ocean was guessed and it was popularly believed that the Western Hemisphere was almost wholly a waste of waters. Hence the reason Dante, for convenience, made Purgatory an Island

mountain rising up in that unexplored desert of sea, at the exact antipodes of Jerusalem. In fact the reader can get a working idea of Anthony's geographical world by consulting one of those topographical charts, so unfamiliar at first glance, which are appended to many Dante works of reference." *ibid.* 25.

NOVENA PRAYER TO ST. ANTHONY. "We salute thee, O glorious favorite of God, and bow our guilty heads before thee in humble reverence, while we raise our sad hearts full of hope towards heaven and thee; for He who puts Himself in thy arms will now fill thy hands with all we ask of thee. Give us, then, what we desire, and we will proclaim thy power and glorify Him who so blessed thee. Amen."

"YOU WILL DIE A MARTYR." In one of the towns where St. Anthony was preaching, there was a man notoriously known as an apostate. He never received the sacraments, since boyhood never entered a church, and was conspicuous among the entire population for taking no interest in the saint's preaching.

Others pointed out the man to Anthony, who greeted the man warmly on many occasions, invoked many blessings upon him. One day when he could stand it no longer he cried: "Are you trying to make a fool of me?"

"Oh, no," answered Anthony, "I respect you. Indeed I even envy you. You are going to be a martyr for the faith." The man was more annoyed than ever. But later he was converted and died a Christian martyr. †

See inside front cover for details

By the Light of the Lamp

GODPARENTS OR SPONSORS . . . If a sickly, nervous person is invited to be godmother for a child who is being baptized, may she refuse the invitation without committing sin?

Yes: any person who wishes to refuse an invitation to be godparent may do so without sin for any reason whatsoever.

To be chosen as the godparent of a child is an honor to which certain obligations and very definite obligations are attached. If one does not wish to burden himself with these obligations he is certainly at liberty to refuse the honor of being a godparent. The main duty of a godparent after baptism is to see that the child is brought up a good Catholic if this is not done by the parents.

Incidentally, godparents contract a spiritual relationship with the one baptized which makes them incapable of marrying the baptized person except with a special dispensation. To mention this may seem unnecessary when one is thinking of the baptism of the baby, but it is a consideration when the one baptized is an adult convert.

Incidentally too, godparents do not contract such a spiritual relationship with each other.

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BLESSING OF HOMES . . . When a Catholic moves into a new home is it proper to have his Parish Priest bless the home before moving in or after living in it for a period of time?

This is a matter of personal preference but we are inclined to believe that it would be more appropriate to wait until everything is fixed up and in good shape for the coming of the priest. Moreover, all of the members of the family should be present for the blessing of the home.

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HOLY WATER . . . Someone told me that Holy Water loses its blessing after one year. Is that true?

No. Someone is wrong. Like other Sacramentals, Holy Water retains its blessing until it is all used up or until it ceases to be Holy Water. This sounds somewhat silly too, but Holy Water would cease to be Holy Water if you were to use it to make tea, or coffee, or soup, or lemonade, or what have you. I don't know what anybody would do that for because it would certainly be disrespectful and wrong; but the point is that if anyone did do it, the Holy Water would cease to be Holy Water.

On the other hand, if you had a bottle of Holy Water and you kept it for five years it would still be Holy Water at the end of the five years and by blessing yourself with it you would gain the extra indulgence granted to those who made the sign of the Cross with Holy Water.

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LAST RITES . . . One of my friends who was in the Army said that it would be possible for a non-Catholic minister to give the Last Rites to a dying Catholic if a priest was not available. This seems peculiar to me. Is it true?

No. This is out and out wrong. Among the Last Rites of the Church are three sacraments: Confession, Communion, and Extreme Unction. Obviously these sacraments can be administered only by a priest who is validly ordained, or a priest who has valid orders. Non-Catholic ministers do not have valid orders and consequently cannot administer the sacraments of the Church. No non-Catholic minister, for instance, could give Absolution, or distribute Communion, or give Extreme Unction. Actually a non-Catholic minister cannot do any more for a dying person whether Catholic or non-Catholic than any other lay man. He can kneel down and say a few prayers, encourage the dying person to make an Act of Contrition and exhort him to place himself in the hands of God. But that's the extent of his powers, and any other lay man or lay woman can do the same thing. This may dispose the dying person but it in no way approaches the powerful help and grace given by the sacraments.

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WAKES . . . Our non-Catholic neighbors come to our wakes and leave money for Masses for our dead. Would it be permissible for us to leave money at a non-Catholic wake that will be used to erect a memorial to the deceased person in a non-Catholic church? Or would it be better to send flowers or to give the bereaved family food?

This is a delicate and touchy subject, particularly at the time of the death of a close non-Catholic friend. However, since we believe that Christ founded only one Church to offer Him the worship that He desires, it inevitably follows that all other churches outside of the Catholic Church offer to God what is in reality false worship. Now, note carefully that most non-Catholics are entirely and completely sincere. They are honest in their belief and many of them lead lives of true spirituality. However. in spite of their sincerity, and in spite of their personal love for Almighty God, the manner in which they worship, or the church in which they worship, is wrong. Since it would be wrong to contribute to the false worship of God (even though we know that the people who practice the false worship are utterly sincere) Catholics cannot contribute to a memorial such as mentioned in the question.

The alternatives are many—flowers have been mentioned, or better yet food for the bereaved family. It would also be permitted to contribute to a charity. For instance an orphanage or a hospital operated under non-Catholic auspices in honor of the deceased.

Very frequently, too, Mass cards can be given to a non-Catholic family without offense.

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PALLBEARERS . . . Could a Catholic be a pallbearer at a non-Catholic funeral or would acting in this honorary capacity be considered taking active part in a non-Catholic service?

Since it is permitted for reasons of friendship or respect to attend a non-Catholic funeral without taking active part in the ceremonies, it would seem that it is likewise permissible for a Catholic to act as a pallbearer. However, in certain communities this might possibly occasion surprise, or wonder, or even scandal. Consequently the best procedure in this case would be to seek the advice of your pastor on this problem.

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